

CERTAINE
FRUITFULL IN-
structions and necessary
doctrines meete to edify

in the feare of God:

Faithfully gathered together by

*John Frewen Minister of the
word of God.*

Whereunto is added a Table, wherein
the reader may easily find out the prin-
cipall matters contained
in this booke.

I. Pet. 4. 10.

*Let euery man as he hath receaued the gift, mini-
ster the same one to an other; as good dispo-
sers of the manifold grace of God.*

1. Io. 4. 1. &c.

*Dearelic beloued, beleeue not euery spirit, but trye
the spirits whether they are of God, for ma-
ny false Prophets are gone into the world.*



AT LONDON,
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for Thomas Chard,

1587.

not for it has in the
~~substance~~ this is a
clear sign to him the
mit to force away the
man

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To
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I.F.
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To the right worshipfull, and
his approued good freindes: M. Tho.
Couenty, and M. Leonard Jefferis of
Hill, and Earles Crome within
the county of Worcestre:
and to the vertuous
Gentlewomen
their wiues:

*I. F. wisheth earnest zeale to the glorious
Gospel of Iesus Christ, perseuerance and
practise thereof vnto the end and in
the end, health in this life, and in
the life to come, euerlasting
ioy & felicity, through
the same our only
sauour the
sonne of
God.*



*OVR Lord Iesus Christ
(right worshipfull and
right deare in the Lord)
hauing no small experi-
ence of the malice and
subtile practises of the enemy of our salua-
tion, (I meane the diuell) and knowing
that he would leaue nothing vnattempted
whereby his disciples might be seduced
from the truth of his doctrine: he careful-
ly in his gospel geweth them this forwar-
ning, that they should take heed and be-
warre of false Prophets which shoulde
come to deceaue them, and as rauening*

Mat. 7. 15

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wolues to deuoure their soules. The which warning was neuer more necessary then in these our daies. For as there is nothing more precious in this world, then the blessed and heavenly doctrine of the word of G O D, and as there are no persons more worthy to be accompanied of, then such to whom the Lorde doth geue the spirite of wisdom to open and impart this treasure vnto vs: So on the other side, there is nothing more dangerous and infectious to the children of God, then corrupt & false doctrine, and no persons more to be hated and speedily auoyded, then wicked and lying teachers, whom Sathan thrusteth into the Church to blemishe that precious pearle and means of our saluation. Heare

Ier. 23. 16. not (saith God by Ieremy) the woorder of the Prophets, that prophecy vnto you, & teach you vanity: They speake the vision of their owne heart, and not out of the mouth of the Lorde. And againe, howe long doe the Prophets delight in prophecy lyes, euen prophesying the deceit of their owne heart? Sathan himselfe the father and founder of al lying and false teaching vsed the same course in Paradise: For when God had said vnto Adam: In what hower soeuer thou shalt eate of the fruite of this tree, thou shalt dy the death. the

olde

Gen. 2. 17
& 3. 4.

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olde crafty serpent (seeking to seduce man
 from God) said nay you shall not die the
 death, but you shalbe like vnto God. By
 which glose & false interpretation of gods
 word, he pulled them cleane from the obe-
 dience of Gods holy will and commaunde-
 ment, to their own vicer ouerthrow & hea-
 uy iudgement. By such like falsehood hee
 tempted Christ himselfe to make him concea-
 ne ouer great confidence of the proui-
 dence of God towards him. It is written Mat. 4. 6.
 (saith he) that he will giue his Aungelles Pl. 91. 11.
 charge ouer thee, and with their handes 12.
 they shall lift thee up, least at any tyme,
 thou shouldst dash thy foot against a stone
 By like craft of lying, and by false sence
 perueruing the word of God, he from time
 to time instructeth his Messengers and
 false Proph. to abuse & deceaue the sim-
 ple people of god, that be not wel taught by
 his holy spirit how to withstand them. The
 which false proph. (to the end they may be
 disconered and taken heed of): it greatly
 behoueth all Christians (that looke to be sa-
 ued by the death of Christi) to beware who
 they beleue, & to haue recours to the rule
 & touchstone of the holy scriptures, which
 is the perfect directory wherby all truth of
 doctrin is examined & wherby we may try
 and proue the spirits whether they bee of

1. Io. 4. 1

2. Pe. 1. 10

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god. For why the whole scripture (as saint
Paule saith) is giuen by inspiration of
God, & is profitabie to teach, to couince
to correct and to instruct in righteousness
that the man of God may be absolute, be-
ing made perfect to al good works. Search
Io. 5.39. the scriptures (saith our sauour Christ)
for in them ye thinke to haue eternal life
and they are these that testify of me. Thy
worde is a lantern vnto my fete (sayeth
Ps. 119 i. 5 the Prophet), and a light vnto my paths.
Pro. 30.5. Euery word of God is pure, saith Salomō,
he is a sheeld to those that trust in him.
We find not any thing in this world (how
pretious soener it bee) that is worthy to
haue the word of God compared vnto it:
for it surmounteth (infinitely, and beyond
reason) all things which are and may bee
imagined to be excellent and pretious: al-
so there is nothing in this world (how pre-
tious soener it be) but doth participat with
earth, and needeth to be purged & cle-
sed frō his drosse & superfluities, before
it cā be pure, but the word of God is clean
of it selfe & neither hath, nor cā haue
any dross for it procedeth not frō a furnace
but frō the mouth of God, which neither
cā nor will bring forth any woorke, but it
shalbe so perfect as it ought to bee, and
wherein nothing may bee amended. Hee
that

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that is of God, (saith our sauiour) heareth Gods word. And again, My sheepe heare my voice, & I know them, & they will follow me, a stranger they will not follow. Now if the aduersaries of the gospel (I meane the Papiſtes) would willingly (as becommeth Christians) submit themselves to this tryer of all truth of faith & holinesse, which is the worde of God. If they would as Christes sheepe heare the voyce of their shepherde: Then should they know that nothing is to be added, or taken away from the word of God: Then would they say with S. Iohn, so much is written, that if we beleue, we haue saluation by the name of Christ. Then would they say with S. Paule, that the scriptures can make vs wise to saluation: And then would they (with Ambrose) condene all newe doctrine which Christ hath not taught, because Christ is life to all beleeuers. But because they haue eares & hear not, eyes & see not, hearts and yet cannot vnderstand the truth, nor find the way of saluation: therefore they keepe the scripture in an vknownen tongue from the common people: & make it little lesse the heresy to haue it in their tongue: therefore they so greatly disgrace & discredit the Scriptures as vnsufficient to saluation,

Io. 8. 47.

Io. 10. 27

Deu. 4. 2

31

Io. 20. 51.

2 Tim. 3.

Ambrose

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Lindan.
li. i. c. 10.

The Pa-
pists blas-
phemy.

Frier So-
10.

and not conteining al necessary truth, but
that there are many articles of necessitye
to be helceued which are not conteined in
the scriptures. For so saith one of their
champions. The Apostles (saith he) would
not commit certaine principall pointes of
our religion to paper and inke thereby to
perish, and to be forgotten: but they com-
mitted them to the faithfull hearts of chri-
stians. As though those things remained
more sure which be committed to the fraile
memory of feble men in this sinful world:
then those things that by the spirit of god
are put in writing. This is the cause why
they blasphemously call the sacred written
word of God, a dead writing, a dumbe
Maister, doubtfull and uncertaine, A
blacke gospell, dead inke, inkie diuinitye,
A nose of waxe, a leaden rule, &c.

This is the cause why they say that the
scriptures take authoriety of the church,
and that without the authority of the
Church, the scriptures haue no authori-
ty.

As though the Maiesty of Gods wise-
dome, and his trueth conteined in the
scriptures, depended vpon the authori-
ty of man. For though the Church bee
neuer so holie, yet it consisteth of men,
which oftentimes haue and do erre, when
they

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they leane not to the word of God. If they would hearken to Gods worde, then would they not say, that the Popes onely power passeth all the power of the whole Church besides: And that the Pope by verue and power is the whole church: and so conclude theruppon, that there is neither holy ghost, nor interpretation or sense of the scriptures, but onely in the Pope. Indeed it is true, that as the Scriptures were written by the spirit of GOD: So must they be expounded by the same. For without that Spirit, we haue neither eyes to see, nor eares to heare.

It is that spirit that openeth and no man shutteth: the same shutteth, and no man openeth.

The same spirit prepared and opened the heart of Lidia, that she should geue eare to, and consider the things that were spoken by S. Paule.

And in respect of this spirit, the Prophet Esay saith: They shalbe all taught of God.

But God hath not bound himself that this spirit should cuer more (of necessitie) dwell in Roome: but upon the lowly and humble hearted, that tremble at the word of God.

Chrysostome saith, they that speake of
* 5 them-

Petrus de
palude. de
potestate
Papæ.
Art. 4.
Herueus
de potest.
Papæ.

2. Pet. 1. 20

Ma. 11. 15
Reu. 3 7

Act. 16. 14
Io. 6. 45.

Esa. 53. 13.
Ier. 31. 33.

Esay. 62. 2

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Chrisost.
de sancto.
& ado. spi

1. Io. 2. 22.

Mat. 7. 15

Pl. 22. 6
Phil. 2. 8.

themselves: falsly pretend the holy ghost. And againe, if any thing be brought vnto vs (saith he) vnder the name of the holy ghost besides the gospell, let vs not beleue it. For as Christ is the fulfilling of the law and the proph. so is the holy ghost the fulfilling of the gospell. Now with what spirit the Bishops of Rome haue expounded vnto vs the holy scriptures) is so manifest and apparantly knowne, that we need go no further but to their owne writings & canons sufficiently to proue that the Pope is Antichrist, and that his prelates and disciples are the spirituall wolues of whom Christ in his gospell geueth warning, though they couer themselves neuer so closely vnder the cloathing of Christes true sheepe.

Christ was humble and lowly. The prophet in his owne person speaketh of him: I am a worme and not a man: ashamè of men and the contempt of the people. And S. Paule saith he humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

Behold his parents, his birth, his cradle: beholde his life, his disciples, his doctrine and his death: All were witnesses to his humility. He saith of himselfe the son of man hath not whereon to rest his head.

And

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And to his disciples he saith, The Kings of the Gentils raigne ouer them, & they that beare rule ouer them are called gracious Lordes: but you shall not be so. And againe Learne of me that I am meeke & lowly in heart, and ye shall finde rest vnto your soules. Now on the other side, if wee consider the condition of Antichrist, be- holde his birth, his place, his chaire, his estate, his doctrine, his disciples and at his life. there shal nothing be seene but pomp and vaine glory: he is proud in life, proud in doctrine, proud in word, and proude in deedes. He is like vnto Lucifer, and setteth himselfe before his breshren, and ouer nations and kingdomes. He maketh kings and princes to kisse his feete, to cary his traine, to hold his stirrop. &c. He claimeth power ouer heauen and earth. Hee saith, he is Lord ouer all the worlde, the Lord of Lords, and King of Kings: that his authority reacheth vp into heauen & down into hell: that whosoener he blesseth, is blessed, and that is is cursed whatsoener he cursesh. He selleth meritts, the forgine nesse of sinnes, the sacrifice for the quicke and the dead. He maketh marchandise of the soules of men. He remoueth Kings & deposeth the stass & princes of the world.

He taketh vpon him the authority and
name

Mat. 8. 20.

Luk. 25.

22

Ma. 11. 29

The i-
mage of
Antichrist

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Extravag.
10.22.

Extra. de
Maior &
obedien.

9 Que. 3.
cuncta
pet. de pal
de pot. pa.
Art. 4.

name of the living GOD which made he-
aven and earth, even the name of GOD
the Father of our Lord Iesus Christ. And
in this pride hee exceedeth all others that
haue bene wicked. But some will perad-
venture reply, that the Pope at this daye
is not called GOD, but that hee abaceth
and writeth himselfe by a title of humili-
ty, and is called so the seruants of ser-
uants. Thus (indeede) he is written: but
marke how much the matter is amended.

This seruant saith, I doe make holy
the unholy. I do iustifie the wicked. I doe
forgiue sins. I open and no man shutteth.
This seruant can say, that whosoever o-
beyeth not him, shall be rooted out: and
that he may dispence for any commaunde-
ment of the old or new testament. No man
may iudge this seruant. For (they say) the
Pope is exempted from all law of man, &
again, neither all the clergy, nor all the
whole world, may either indge or depose the
Pope. Such a power this seruant of seruants
claimeth to himself, what greater power
may be geuen vnto God? And this power
the Pope at this day challēgeth as proper
to his seat: that he hath the authority
which is due vnto Christ ouer his Church
none may say he doth erre, or aske why hee
doth so.

Nowe

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Now the first Sheepes clothing (where withall the false Prophetes and members of Antichristes schoole doe use to hide and couer their deuclish hypocrisie) is fasting, prayer, almes deedes, and outwarde holinesse of life. The which things when they are don sincerely by Gods true ministers and faithfull children: then are they (in deede) the right clothing of his sheepe: but when such false teachers do put on the same: then are they counterfaite clokes to deceaue the simple. Wherby we may perceaue, that outwarde holinesse of life is not the onely true token of Christianitie. Secondly they doe hide themselves vnder the sheepes clothing of ordinary power and authoritie, long succession and lawefull calling to the ministerie, vnder the which title, (like wolues) they haue crept into the Church, and from time to time most cruelly persecuted Gods good people, and the doctrine by them taught. Thirdly they are hid and couered vnder the goodly name and title of holy Apostolical & Catholike church; to the ende they might make men beleue, that all their doctrines, traditions and deuises of newe worship proceeded not from themselves, but were established by the perpetuall consent of the church, and allowed

The first
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thing.
wherwith
the false
Prophets
doe hide
thēselues.

The se-
cond.

The third.

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lored by the sentence and interpretation of the holy counsellors, fathers & doctors and yet (beeing rightly and truly examined) it is nothing so.

They tell vs that they haue their private Masse, their half communion & their trifling ceremonies frō the Apostles. And all this (God knoweth) they proue by full simple coniectures, because Christ saide
 10. 16. 12. to his Apostles: I haue yet many things to
 1. Co. 11. say unto you, but ye cannot beare thē now.
 34. And because S. Paul said to the Corinth.

Other thinges will I set in order when I come. And although it were true that they haue not deuised these things of themselves but haue receiued thē al frō the Apostles and holy Fathers (which thing their owne conscience knoweth to be most vnttrue) yet notwithstanding the same things so receiued, they haue fowly defaced with sundry their superstitions. They haue made them necessary to saluatiō: they haue bound the people no lesse to them, then to the lawe of God: & so haue they made thē snares for Christian consciences. And therefore if it were so that the thing is self came frō the fathers, yet the abuse thereof came from themselves: and for the same they haue taught the people to breake Gods cōmandmēt. Thus haue they mingled gods hea-
 nenty

Esay. I. 22.

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newly wine with their puddle water: thus haue they strained gnats & swallowed camels: this is the very leauen of the Scribes & Phariseis which Christ calleth hypocrisie. Therefore if so be the thing is selfe, they haue thus receaued (in respect of substance) be al one: yet being thus abused (in respect of their superstitions and deformities) it is none one.

Mat. 23. 24

Mat. 16. 6.

Furthermore as a Lyon is discovered by his clawes (what garment so euer he haue upon him) euen so these spirituall wolues (though they be covered with the clothing of Christes true sheepe: yet) if you looke upon their clawes, you shall quickly espie shē what they are. One of their clawes is cōfidence in the holines of their life, whereby they do not only aduance themselves as iust before God & the worlde: but also contemne & despise al other. Such a claw had the Pharisei that Christ speaketh of, who in disdain of the poore sinful (but yet repentant) Publican, maketh his vaunts in this manner: I thanke thee (O Lorde) that I am not as other men are, extorcioners, vniust, adulterers nor as this Publican &c. Such are these religious men which in these dayes make their vaunts, that they are not only able so far so fulfill the law of God that they may be accōpted righteous themselves: but also that they

The clawes of the spirituall wolues.

The first

Lu. 18. 21.

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A second
clawe.

Mat. 15. 3.

haue their workes of supererogation and merites which may be solde and applyed to the benefite of other. This is knowne to be the common doctrine of the church of Rome at this day. Another clawe of these countrefeited wolues is a certaine peculiar holinesse, consisting in the obseruation of mans traditions and deuises: of which commonly they make greater account, then of the commandementes of God. Such they were whom Christ sharply reproveth saying: ye transgresse the commandementes of God by your tradition. Such they are which account themselves holier then other, and (aboue all other) take to themselves the goodly cloke of religious men, because they liue after the rule of Benedicke, Francis, Dominicke &c. or because they weare this or that fashon of apparell, abstaine from this or that kinde of meates, obseruing the choyse of dayes, vowe of single life, and diuers other like fancies of mans brayne, in comparison whereof the commandementes of God are smally or nothing among them regarded.

The Phariseis sought to please men and to deceaue the people they taught them to walke in the wayes of their forefathers, to beleene as they belcene, to do as they had done. They flattered them and saide, you
are

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are the church of God: you are gods people: you are the sonnes of Abraham: you cannot erre, you cannot be deceaued. The Scribes and the Phariseis deuoured vpper widowes houses vnder pretence of longe prayers: They gaue almes and made money of their almes giuing: They fasted and made money of their fasting. This did the Scribes and Phariseis, the which although are dead, yet their doinges continue still: their name is taken away, but their profession abideth. As they made gaines of their prayers, of their almes and fasting: so doe the Papistes make great gaynes and waxe rich vnder pretence of holinesse. They haue brought in a profession of wilful chastitie and forbidden marriage in some whole estate of men. They haue forbidden to eat certaine meates vpon certaine dayes: whereas God hath left meates as free to the choyse of man, as hee left his sunne to shine freely to the vse of all men, and they make free libertie for money to eat what euery man liketh. They make money of purgatorie, money of pardons, & money of their masses. They make money of Peter, and of Paule: of the Apostles and Martirs & of Christ himselfe. These are they of whom S. Peter speaketh, Through con-
sonnes

Mat. 23.

14.

Luk. 20.

47.

Eze. 13. 2.

& 34. 2.

2. Pet. 2. 3.

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Beholde
the ground
of Popish
religion.

roufnes shal they with fained words make
marchandise of your soules. If they be as-
ked frō whom they had their Masse, their
inuocation of saints, prayer for the dead,
images, their Deifying of Saintes, their
erecting of alters vnto them, their torches
candlelights, pilgrimages, & al the rest of
their beggerly trash: they are neuer able
to aunswere one iot for the maintenance
thereof out of the worde of God: but wee
will follow (say they) our fathers & their
traditions. God giue them grace (if it be
his will) that they may see their owne va-
nity: that they may know that they are but
miserable & mortall men, & that a time
shall come, when their hypocrisie shall be
disclosed: that they may become godly, &
be (in deede) the ministers of Christ, &
disposers of the secrets of God: And that
they may serue God in truth, in holines,
& righteousness all the dayes of their life.

And now to retorne to your worships. I
most humbly beseech you to accept this my
poore labour, which I offer (under your
names) to the whole church of God. The
which as I know is commeth unlooked for,
not only in respect of your selues, but also
of diuers other that knowe me (aswel) in
that countrey where I was born, as also in
other places: so also it may seem very rash
and

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and needles. For who am I, that I should take upon me to publish any thing? The unworthiest of many hundreds, & the unablest of many thousands. And yet seeing many things more simple, lesse needful & profituable, are both permitted and suffered to come abroad: I am not altogether discouraged, neither hath any man iust cause to accuse me in this my simple enterprise. I knowe these be the dayes of learning & knowledge & that there be great store of learned deuines in our land (whom I beseech the Lorde to blesse.) and yet the two mites of the poore widowe cast into the treasurie (amonge the great gistes of the welshy) are not to be refused. The causes that moued me to dedicate this first fruite of my simple trauaile vnto your worships (aboue al other) are these. First your great goodnes from time to time shewed towards me and my friendes; the which called vpon mee continually to shewe some token of thankesfulnesse for the same. For I must needs confesse that it hath vitered it selfe many and sundry ways, and that not without a certaine friendly or rather fatherly care of my well dooing. Secondlie, that it might be a meane, (through the assistance of Gods spirite) to kindle and inflame your heartes with an earnest zeale

Mar. 12.

42.43.

Luk. 21.

2.3.

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zeale to the glorious gossell of the sonne of God, by dayly and continuall exercise and practise wherein you might be sufficiently furnished with spirituall armour to endure constantly vnto the ende (as good souldiers of Iesus Christ) against all the assaults of Sathan and his wicked instruments which (doe or may) come in sheepes clothing to deceaue you and to betray your soules from the way of saluation. For of this am I certaine, that there will not want false prophets entycing you from Christ, and that many stumbling blockes wilbe cast (namely and especially in your way Master & Mistresse Iefferis as once heretofore I presumed to aduerise you priuately by letter) to the ende you might be discouraged from the way of the Lorde. But beware (I beseech you againe) of their Angelicall or Seraphicall shewe of heavenly life. Haue not by and by their doctrine in admiration but carefully looke vnto the clawes of these spirituall wolues and indifferently (without affection) examine the groundes of their profession, by the rule and touchstone of the worde of God: and you shall prooue that they deale deceitfully & with guile: that they be false Apostles and deceitfull workers: that they goe about to beguile

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your senses and to blinde your eyes : that they call you to worship an I doll in steed of the true and living God: and that they would lead you out of light into darknesse: from truth into error : from knowledge unto ignorance.

If you shall vouchsafe to reade this little booke, and to examine it thoroughly & indifferently by the word of God: and then (it beeing effectually confirmed by the same) to make your profit accordingly : and (as it is committed to your protection: so) to maintaine and defende it: I shall not onely be satisfied and thinke my payes sufficiently recompenced: but also be greatly encouraged hartily to pray vnto the Lorde to encrease the giftes of his holy spirite in you, that you may goe forward more and more to performe that duie in obedience which he requireth at your handes : that you may overleape all the lets that Sathan can cast in your way & continue in the certainty of true faith: and that you may be fully settled vpon the death and passion of our Lorde Iesus Christ being assured that the same onelie is of sufficient abilitie to drawe you out of the dungeon of death.

And I beseech your worshippes, that as God in abundant measure, hath mercifully

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cifully endued you with all things necessarie for this life : (whereof many thousandes feelee the want) so without ceasing you would prayse and magnifie him for the same. And as you are so nearely ioyned together , not onely by reason of your possessions , but especially by the bonde of marriage that you are brethren & sisters: that so you would ioyne togeather in the sincere profession of the glorious gospel of the sonne of God, and so goe forward more and more in practise therof: that the gospel (being rooted in your heartes) it may bring forth sanctification, the true seale of your adoption , that you may feelee his goodnesse in the assurance of that euermolting and heauenly truth. Beware of these two cankers I beseech you , that corrupt the whole world, I meane , pride and couetousnesse: Let them not once be named among you as becommeth saintes. A day will come , when the Lorde will fill your hope with better things then al this world can giue you. Stande fast in his truethe in these slippery dayes, and aboue all , let his glorye , and the aduancements of his worde , be deare and precious vnto you. In Gods matters , let his will bee the rule therEOF, and not your owne wisedome and affections , Examine your selues often by
it,

Eph. 5.3.
Col. 3.5.

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it, and neglect not the pure preaching of the same. Delight in the lawe of the Lord and be good examples to others. Care not for the contempts of the worlde, but holde fast a good conscience, that you may be approued of God. And our Lorde Iesus Christ giue you the forgiuenesse of all your sinnes, and the peace and comfort of your conscience. The Lorde let all his blessings fall vppon you, that you may see the riches and treasures of his mercie: that you may be filled with all fulnesse with the spirit: that you may behold the glory of the kingdome of god, & those thinges be reuealed vnto you by his spirit, which hee hath prepared for them that loue him. Amen. The third day of December, Anno. 1586.

Yours for euer to cōmand in
the Lorde, Iohn Frewen.

To the Christian Reader.

TH E matter & substance of this booke as I nothing feare to offer and commende vnto thee (gentle Reader) for thy profite and instruction in the wayes of the Lorde, beeing fully assured that it is the sincere trueth of God, and the perfect path way vnto saluation, firmly grounded vpon the rocke Christ, and sufficiently warranted, according to the writings of the holy Prophetes and Apostles: so the Methode & manner of setting (some part) of it downe is not (I must needes confesse) so exquisite and orderly, as I my selfe desire and as thou (being learned) maiest easily perceauie and discerne. One especiall cause of this want is this: when I wrote it first, I had no purpose nor entent, that it should at any time come so publikely vnto thy handes. Other excuses I could alleadge which (if thou knewest) would seeme (I doubt not) very reasonable vnto thee. Notwithstanding to auoyde offence (asmuch as I can) and to the ende this might bee noe hinderance to thy godly desire: I thought good to annexe this table, whereby thou maist easily finde the principall matters comprehended in this booke. And so brotherly entreating thee with zeale and diligence to accept and profite in the one, and charitably to beare with the other: I hartily commend thee vnto the Lord.

Thine in Christ Io. Fr.

A table necessarily
describing in vvhhat sen-
tence or doctrin, the prin-
cipall matters (conteyned in
this booke) may ea-
sily be found.

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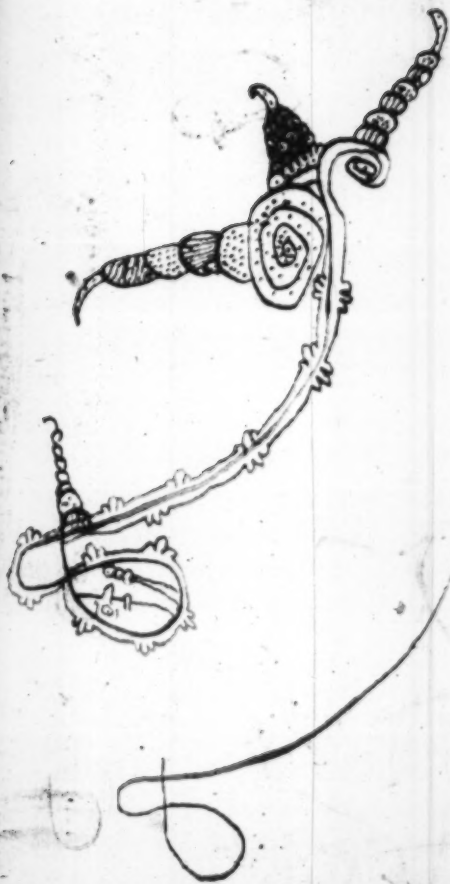
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FRUITFUL IN-
structions and necessary doctrines
meete to edify in the feare
of God

I

The foundation of our
saluation.



The holpe Wholpe
saith by the mouthe
of the Apostle Paule
in his seconde chap. Eph. 2. 8.
vnto the Ephesians, Col. 1. 19
that wee are saued
by faith. For we know not that God
is our father: we knowe not that we
are reconciled to him, but onely by
the preaching of faith: whereby we
lay holde on the promises of the gos-
pell, and wherein God sheweth that
he is well pleased toward vs through
our Lord Iesus Christ. And thus
we attain to the possession of our sal-
uation

2 Fruitefull instructions

Phil. 1. 29. **u**ation by faith, and yet there is none
that giueth vs faith but God onelie,
& the reason wherfoze he giueth it vnto
vs, is this: because it hath pleased
him to chose vs befoze we were made
yea befoze the worlde it selfe was
made, as the Apostle sheweth in the
firste vnto the Ephesians. In which
verf. 3. 4 place, he setteth that befoze vs, which
1. Pet. 1. 2. is, or ought to be most familiar and
knowne vnto vs, as namelie, that
God hath made vs partakers of hea-
uenly blessings in Christ Iesus, and
that forgeuing vs our sinnes he shew-
eth that we are acceptable vnto him,
and that hee hath taken vs to bee hys
children.

2
The cause of our saluation, is
the mercie of God,

In the saluation of the godlie, there
is nothing to be sought for, aboue
the goodnesse of God. For seeing
we are all comprehended in this race
of Adam, whiche hath nothing in it,
but corruption and sinfulness, and
therefoze wholly subiect vnto Sathe
what goodnesse is it, that God canne
finde in vs? And what can hee forsee
in

to edifie in the feare of God. 3

in vs, but onlpe sinners. So that it is certaine, that God doeth not choole men, to take them into the number of his children, because hee foresaw them to be better then those, whiche hee forsooke and reiected: but it muste needes be that his goodnes and mercie bare the cheefest swaie herein. without any other consideration. Of his owne free mercie and grace, of his owne will in Christ his sonne, he hath chosen and preferred vnto life whom hee will haue to bee saued and accompted among the iust. Before the children were bozne, and when thepe had neither done good nor euill (that the purpose of God might remain according to election, not by workes, but by him that calleth) it was saide vnto her, The elder shall serue the younger. Hee hath chosen vs in himself, before the foundation of the world was laid, that we should be holie, & without blame, before him in loue &c. Seeing then that the mercy & grace of God, do go before election as the cheefest cause thereof: it is manifest that all the workes of the Law, and deserts whatsoeuer, are excluded, whether they go before faith, or followe after.

Eph. 2. 3.

Deu. 4. 37

& 7. 8

Psal. 44. 3.

Io. 15. 16.

Act. 13. 48

Ro. 9. 11.

12.

Eph. 1. 4. 5

1. Pet. 1. 2.

Iam. 3. 8

Mat 3. 9

4 Fruitefull instructions

Deu. 10. The Lorde your God is God of gods
 17. and Lorde of Lordes, a greate God,
 Act. 10. mighty and terrible which accepteth
 34. no persons, nor taketh reward. Howe
 Iob. 34. 9. much lesse to him that accepteth not
 Eph. 6. 9. the persons of Princes, and regardeth
 not the rich more then the poore:
 for they be al the workes of his hands.

3

God hath not elected euery one.

The Lord is debtor vnto no mā:
 It is of his free mercye, whatsoever
 he giueth vnto man. He
 may bestow his benefits vpon whom
 he wil. I wil shew mercy vnto whom
 Ex. 33. 19. I will shewe mercie, and I wil haue
 compassion, on whom I wil haue compassion.
 In the which wordes he noteth, the highest
 cause of bestowing grace, namelie, his
 voluntary decree and withall hee insinuateth,
 that hee hath appointed his mercy peculiarie
 for certaine, and yet God in reiecting
 whom he will, is not onely without blame,
 but also wonderful in his wisdom and iustice.
 Hath not the potter power of the clay,
 to make of the same lump one vessel to
 honour, and another

to edifie in the feare of God. 5

another to dishonour? The causes of reprobation are hidde in the eternall and vnsearchable counsel of God: the righteousnesse whereof we ought rather to worship, thē curiously to seeke after. Whatsoeuer is in any creature, it is the ministerie of the power of God. The faithfull being vessels of mercie, are made instruments to set forth the mercy of the Lorde: and the reprobate being vessels of wrath: are predestinate to shew forth the iudgements of God, and both the one and the other to his everlasting glorie.

4

Gods election muste not bee a
cause of negligence.

If God hath bestowed any grace
vpon vs, and hath assured vs of
our saluation in Christ by meanes
of his holpe spirit: yet must wee not
thereby take occasion to be secure and
negligent: but rather bee stirred so
much the more earnestly, to walke in
holinesse, and to attaine vnto that,
whereunto God calleth vs. And al-
though it consisteth not in any mortal
mans power to disapoint the counsell

Eph. 2. 10.

1. Pet. 1. 13

14. 15.

1. Thes. 4.

7.

Tit. 2. 11

12.

A 3

which

6 Fruitefull Instructions,

which God hath established from a-
bone: yet if wee be carelesse, we do as-
much as lieth in vs, to make of none
effect the purpose of God.

5
Sathan is a continuall enemie to
them that feare God.

IT is a common thing not onely to
them that haue charge to preach the
Gospel, but also to all the faithful to
be continually assaulted of Sathan,
when they would serue God. And it
is also certaine, that wee haue as ma-
ny enemies which do endeuor to turn
vs aside from the following of God
of his worde, as we haue thoughts
and affections: and therefore it is re-
quired that wee bee well armed with
the knowledge of the Gospel, to fight
aswell against nature, as against an
infinit number of temptations which
Sathan hath alwaies ready at hand.

Luk. 22. 31
1. The 2. 18
1. Pet. 5. 8.
Ro. 8. 7.

6
If we will follow Christ; wee must
suffer affliction.

Seeing

to edifie in the feare of God. 7

Seing our Lord Iesus Christe is
our head and captaine, it cannot
be, but that our life must be as a
continuall fight. For Sathan who is
a deadly enemy to the sonne of God,
will neuer leaue the members of Christ
in reste, but will torment and vex
them, so that wee shall haue nothing
but disquietnesse in this life: And
therefore we must take good courage
in him that hath overcome the world,
and our truste in him muste bee such,
that wee doe not doubt, but that the
victorie which he hath gotten, is got-
ten for vs.

2. Tim. 3.
12.

10. 16. 13.

7

God defendeth those that are his.

The fight of the faithfull is a
good fight, for God doth reache
forth his hande vnto them, and Psal. 18. 2.
the victorie is alreadye prepared for 1. Tim. 6.
them: And therefore although the 12
world be froward, and although it 2. Tim. 4. 7
will alwayes resist the truth and tro-
ble them that bring it, yet in the ende
hipocrisie shalbe confounded, and the
rage and hatred of the hipocrites shall
serue to giue a greater glasse & lighte
to the vertue which God glucth vnto
his

8 Fruitefull Instructions,
his worde.

8

Faith, and a good conscience, the
armour of the faithfull.

The true seruants of God must
be furnished with faith and a
good conscience, if they will
fight vnder the banner of our Lorde
Jesus Christe: And moreover it is
1. Tim. 1. chiefly required in the ministers of
18.19 the gospel that they continue in pure
1. Tim. 3 doctrine, that they finde not out false
9. imaginations, neither goe astraye
2. Tim. 2 from true religion, but that they haue
15. right vprightnesse in them: And so
generallye all the faithfull muste not
onely haue a zeale to serue God, but
they must be defenced with good do-
ctrine, and their cheefest rule must be
that God may be honored.

9

Faith is a pretious treasure.

Faith is a treasure whiche is well
worthy to bee kept. For it is the
staye that holdeth vs vp, it is the
Aet. 15. 9 prop of our saluation, if wee bee not
1. Pet. 1. 9 wel grounded in faith, we shal quike
1. Per. 5. 9
lie slacks

to edifie in the feare of God. 9

lie linke into the bottomelesse pitte of hell, and therefore as the men of this worlde are carefull to lay vp their gold and siluer (which are but corruptible mettals) safe and in sure keeping so ought we to be much more carefull to laye vp this treasure of faith in a good conscience. For it is a thing far more precious, and deserveth to bee more embraced and maintained. Io. 5. 24.

10

The meanes to enioy faith
alwayes,

If we will enioy faith, not onelie for a little time but for ever: Wee muste go forwarde with reuerence. When God hath once shewed vs the way of saluation, there must bee no hipocrisie in vs, but the true humilitie of the kinde. Wee muste not bee lightheaded to be carried away with our violent lusts, nor yet double hearted, to mocke God and to despise his grace: and so may wee bee sure, that God will gine vs such a constancie & stedines, as shall neuer be ouercōe: although all the temptations in the world do rise vp against vs, yet God

Io. 8. 31.

Iam. 1. 25

Rc. 9. 38.

A 5

wil

10 Fruitefull instructions

will alwaye keepe vs , for our saluation is in his hand , and he hath promised to be our keeper and faithfull protector.

11

Prayer is a prooffe of Faith.

The chiefest exercise that the children of God haue, is to pray vnto God. For prayer is a good

- Pro. 15. prooffe of our faith when wee haue recourse vnto our God & call vppon his name, and doe not onely thinke and haue care of our selues but our charity must reach it selfe toward al, both small and great, whether they bee of our familiar freindes, and nigh acquaintance. or whether they be strangers and such as we doe not know.
- Mat. 21
22.
Ro. 12. 12
2. Tim. 2. 1
Jam. 5. 15.

12

Faith is not without prayer.

It is a true token that we haue profited in the word of God, if so bee that we haue an earnest desire and affection to pray vnto God, and so that our soules doe (as it were) breathe & thirst after it from day to day: for that man, which saith that hee trusteth in God

to edifie in the feare of God. 12

God and beleueth the Gospell, and in the meane while maketh no accōpt of prayer: hee sheweth himselfe to bee but a scorner and an hipocrit. For if wee receiue the promises of God, & if wee bee assured of that whiche hee saith, wee must then seeke him, for as he promiseth to bee our father and sauiour, so he calleth vs vnto him, hee reacheth out his hande vnto vs, hee seeketh nothing, but as we are called to the knowledge of his truth: so wee should come and pray him to accomplish those things which we haue hoped for at his hands. And theerfore al they that are negligent to praye vnto God, do giue a great token that they neuer tasted of his promises.

Ps. 34. 13
Coll. 4. 2.
Luc. 18. 1.
1. Thes. 5.
17.

13
Of Prayer.

W ee muste not onely pray for the faithfull whiche are our brethren alreadye, but for them that are verie farre of (as the poore infidels and vnbeleeuers) althoughe there seeme to be a great distaunce & difference between both, yet must we notwithstanding haue pittie and compassion.

12 Fruitefull instructions

passion vpon their destruction, to the ende that wee maye praye vnto God that he woulde praye them vnto himselfe.

14 Loue is a token of Adoption,

GOD hath adopted vs to bee his children, if we be the members of his sonne Iesus Christe. whiche cannot bee, vnlesse wee bee ioyned together in brotherlye loue one towards another. If we seporate our selues from them whom God will haue to be his owne, wee deuide in sunder (as much as lieth in vs) the bodye of our Lorde Iesus Christ. and so hanthe our selues from the kingdom of heauen.

Jo. 15. 35.

1. Io. 3. 15

1. Io. 4. 20

15 The price of our redemption.

Vhereas sinne, Sathan, deathe Hell and dampnation helde vs in captiuitie, we are now deliuered from the tirannie of all the by Christ Iesus crucified. Firste hee ouercame sinne, when beeing the sonne of God, in the shap of a reprochfull man, as

to edifie in the feare of God. 13.

an innocent lambe deseruing no punishment and yet suffering moſte cruell punishment and bitter Deathe, gaue himſelfe a ful and perfect ſacrifice for our ſinnes. And when ſinne was by his death and paſſiō deſtroyed: death alſo in the ſame victoꝛye was diſarmed and maymed: For ſinne is the ſting of death, & when death had loſt his ſting & was conquered in Chriſts reſurrectiō fro death: Sathan alſo loſt his ſtrength & power which only reſted vpon them which through ſin were in daunger to death: for the rewarde of ſinne is death. Finally becauſe he lonely deuoureth thoſe which through ſinne and death are ſlaues vnto ſathan it followeth that when the other three were by him ſo mightily vanquiſhed: he alſo with all the daunger thereof was ſubdued, and we deliuered from all their tyrannie.

I. Cor. 15.

56

Ro. 6. 13

16

The end of our redemption.

Our Lorde Ieſus Chriſte hath payed the price of our redemption, and hath deliuered vs fro the captiuitie of ſinne, ſathan deathe and

14 Fruitefull instructions,

Luc. 7. 75.

Ro. 6. 3.

1. Pet. 3. 7.

Rom. 8. 17

Eph. 2. 19.

and hell, that we might walke before him in holinesse and righteousnesse all the dayes of our life. Moreover wee are baptised into the death of Christ and as we are partakers of his death so should we be partakers of his resurrection: to the end that as Christe is risen from death so also wee should rise from the death of sinne, vnto the life of righteousnesse. Furthermore by the benefite of Christs passion we are made heires of God with him, & children of light. And therefore wee should walk according to our calling & haue no fellowship with the works of darkness, neither passe our tyme in vaine delights, but put on the lord Iesus Christe, and not satisfie the lustes and desires of the flesh. Wee are also by profession citizens of heauen, and of the household of God: our conuersation therefore should be in heauen with a manifeste declaration of the contempt of this miserable worlde, and the transitory vanities in the same.

17

Christ is the true shepheard.

O Our Lord Iesus Christ hath promised that if we hold him for our shep.

to edifie in the feare of God. 15

Shepherd, hee will not suffer the Di-
uel to haue any aduantage of vs, but
he wil dispence the vertue and power
of God his father whiche shall ouer-
come all bys enemies; and therefore
we shalbee well defended if wee haue
Jesus Christ to bee our captaine and
guide. For the which cause we must
learne of him to bee Sheepe, and to
walke in his obedience, and to comit
our selues to his protection: and that
we may do so, wee muste consider the
frailtie that is in vs: For when wee
once know that we should quickly be
ouercome of Sathan, if we were not
vpholden and maintained by a grea-
ter vertue: it wilbe as a spurre vnto
vs to moue vs to haue our whole re-
course vnto GOD, and to call vppon
him with a humblenes & carefulnes.

Io. 10. 11.
Eze. 34. 23.
Esa. 40. 11

18

Wee cannot merit Gods fauour.

If wee stande in talke of a quitting
our selues before God it is certaine
that wee can finde nothing in our
selues worthe suche a reconciliation
or that maye come any thing neare it.
And therefore it standeth vs vppon to
search

Io. 15. 5

2, Cor. 3. 5

15 Fruitefull instructions,
search our neede and want in Christ
Iesus, how by the price of his blood
we are reconciled to God his father,
and that wee haue free accessse giuen
vnto vs, so that we may boldelie and
confidently call vppon him.

19

Iesus Christ muste sanctifie our
prayers.

Iam. 1. 6

Mat. 11

24

So often as the faithfull doe settle
themselves to pray vnto GOD,
they muste knowe that all their
prayers must be sanctified and conse-
crated by the blood of our Lord Iesus
Christ. For if in prayer wee doe not
ground our selues vppon the grace of
the onely Mediatour, that was gi-
uen vs, we must needes be in doubtte
and perplexitie, all our prayers are
polluted and vncleane: There is no
meane to sanctifie them and to make
them stande good and stedfast before
God, vlesse they bee watered by the
bloud of Christ, as the scripture also
sheweth that if we pray not in faith
and certainty, we shall neuer profite
any thing at all. When we come vnto
God we must be out of doubt that we
praye

to edifie in the feare of God. 17

pray (as it were) by his mouth, and his wil must be a rule that can neuer deceaue vs, so that we may not swarue from it the least tott that may be, neither to the right hand nor to the left. For God will not be prayed vnto, but after his owne will, and not according to the fantasies of men. He. 11. 6

20

Christ the onelie mediator, and why so called.

Our Saviour Christ is not onelie called a Mediatour in respect hereof that hee reconciled vs to God by his death at once, But because hee appeareth now before the Maiestie of God, to the end that wee might be heard by his meanes. For these are two things whiche cannot be sundred, as namely the death and passion of the sonne of God, and that he now maketh intercession for vs. 1. Tim. 2. 5
Moreover, Iesus Christ is called the onely Mediatour, not onelie because he now maketh intercession for vs, but also because he suffered death for vs, and therefore we cannot giue this office vnto the saints, but wee muste make

18 Fruitefull instructions,

make them our redemers, and so cast
Christ cleane away the whiche is an
horrible blasphemie.

21

The Gospell a necessary witnesse
of our saluation.

If were to smal purpose that Iesus
Christ had redeemed vs from euer-
lasting death, and had shed his blood
to reconcile vs to God, vnielſe wee
were certified of this benefitte by
meanes of the Gospell, for it is faith
that bringeth vs into possession of this
saluation: And although we finde it
not but in the person of our Lorde
Iesus & we must needs come thither:
yet if we haue not this keye of faithe,
Iesus Christe shall bee (as it were)
straunge vnto vs, and all that he suf-
fered will nothing at all profit vs, as
indeed it doth not the belong vnto vs

22

Wee are called by the Gospell.

Whenſoener the Gospell is pre-
ached, wee haue to knowe and
consider, that it is to make vs
pertakers

to edifie in the feare of God. 19

pertakers of Iesus Christ that being ingrafted in him, wee mighte haue parte and portion in all his riches & whatsoeuer he hath may be ours. For seeing it hath pleased him once to become our brother, we neede not doubt but in taking vpon him our pooze & wretched estate, he hath made such an exchaunge with vs, that we might be riche in him. By the preaching of the Gospell, God calleth vs vnto himself and it wilbe neither in vaine, nor lost labour if we come accordinglye.

Heb.2.11.

23

The perfection of Wisedome.

GOD hath giuen vs the perfecti-
on of wisedome in the holy scrip-
tures: and therefore no man
shoulde geue himselfe to fables and
foolish questions, which are not pro-
fitable to edification, but cleaue faste
and content himselfe with the worde
of God, and with the trueth of doc-
trine conteyned in the same. For the
which cause wee are commaunded to
try all thinges, and keepe that which
is good. For the Diuel cannot so eu-
lour his lies and deceipts, but when
wee

1.Th.5.21

23 Fruitefull instructions,

wee come to the touchstone of the
woyde of God, wee shall then knowe,
what is to be receaued, and how we
may well discerne it from false doc-
trines, and from the forged and coun-
terfalte practises of mens deuises.

24

The ende of the Lawe.

THE Lawe of God doth not on-
ly teache vs howe wee ought to
liue with our neighbors being
conuersant with them, without de-
ceipt, malice, or violence, and how to
serue God in holinesse and righteous-
nesse: but the cheefest ende of the law,
is to leade vs to Christ, to seeke our
saluation in him. For it hath pleased
God to receaue vs into his fauour by
the meanes of his onely son, because
we are washed and made cleane from
our filthinesse, because he hath payed
our debtes, whereby we were in dan-
ger to euerlasting death: And finally
because we cannot bee iustified by the
deedes of the lawe, or our owne me-
rits, but by the free goodnesse of our
God. The lawe conteyneth nothing
contrarye to the Gospell, and if wee
consider

1. Tim. 1.5

1. Cor. 6

II

Ro. 5.1

Gal. 3. 10

to edifie in the feare of God, 21

consider rightly, wee shall finde that the Gospell is a simple expounding of that whiche Moyſes preached beſore: and althoughe there was a darkneſſe in the ſhadowes and figures of the lawe: And that God was not in ſome reſpecte ſo gracions vnto the olde fathers as vnto vs: yet notwithstanding the ſubſtaunce of the Goſpel is drawn from thence, and wee haue the ſame faith which they had that lived beſore the coming of our Lord Ieſus Chriſt. Great cauſe haue wee therefore to profit in the Lawe of God, & to take heed we loſe not ſo great a treaſure.

1 Tim. 1. 5

Heb 11. 2.

25

Loue the fruite of Faith.

Loue proceedeth from faith which carieth with it a good conſcience and a pure harte and ſo is loue the fruite of Faith: whereby wee knowe that which is ſecret. Moreover we muſt knowe that faith is not a wandering opinion, it conſiſteth not in talking well: but it is a lively knowledge rooted in the harte, for therein God offereth himſelf vnto vs & will haue vs for our parts to come vnto

vnto him.

26

The spirit of Faith, is the spirit
of loue,

Io. 3. 16

1. Io. 4. 9.

10

Io. 14. 13

The same spirit, whiche is the spirit of Faith and perswadeth our consciences to beleue the vnspeakeable goodnesse and mercie of God towards vs in Christ Iesus, is also the spirit of loue, and enflameth our hartes earnestlie to loue so bountifull and so mercifull a God, that vouchsafed (when we were yet his enemies) to giue his dearlye beloued sonne to death for vs. Now, if by the motion of one spirit we doe by faith assuredlie know Gods goodnesse towards vs, and by the knowledge and true sense thereof do loue him for the same: needes must there follow obedience to his will, and perpetual studie to please him. Faith then of necessity bringeth forth loue, and loue bringeth forth obedience to his will. He that loueth me (saith our saviour Christ) keepeth my sayings. This loue then should lead vs to obedience this loue shoulde be the roote of all good doings, and not of a proud hope

to edifie in the feare of God, 23

to merit Gods fauour and euerlast-
ing life by our owne good woorkes.

LUC. 17. 10

For when wee haue done all that we
can doe (as Chriſte witneſſeth) wee
haue not (yet) done ſo much as of due
tie we ſhould doe.

27

Faith it is that iuſtifieth.

HE ſheweth himſelfe to be a pre-
poſterous interpreter of the
lawe, who ſeeketh to be iuſtified
by the woorkes thereof: becauſe the
Lawe was giuen to this ende, that it
might leade vs by the hande to ano-
ther righteouſneſſe, Whatſoener the
Lawe teacheth, whatſoener it com-
maundeth, whatſoener it promiſeth, Ro. 5. 1
it hath Chriſt alwayes for his marke, Ro. 10. 4
and therefore all the partes thereof Gal. 3. 24.
are to bee directed vnto him, And
that cannot bee, unleſſe we being
ſpoyled of all righteouſneſſe, confoun-
ded with the knowledge of Sinne, doe
ſeek for free righteouſneſſe of him on-
lie. For although the lawe of righte-
ouſneſſe doeth promiſe a rewarde to
his obſervers: Yet after it hath
brought all vnder guiltineſſe, it ſubſti-
tuteth

24 Fruitefull instructions.

Ro. 3, 20.

tuteth a new righteousnesse which is not gotten by the merit of works. but being freely giuen, is receaued by faith.

28

The vse of the Lawe.

Col. 2. 14.

The Lawe is giuen to condemne vs, to th'end we should seeke saluation in our Lord Iesus Christ forasmuch as in our selues there is nothing but condemnation. And although the childre of God are exempt and set at liberty from the curse thereof, by the grace of our Lord Iesus Christ, insomuch as hee hath put out the hand writting of ordinances that was against vs, and fastened the same vppon the crosse, to the end that when we shall come befoze the iudgement seate of God, wee might be acquitted and discharged: yet notwithstanding because of our manifold corruptions and superstitions: God applyeth his law to stir vs vp to goodnesse, and to correct our vices that our hartes should not be hardened: & therefore wee ought to submitte our selues vnto it willingly, and not bee like vnto the wick^d which must bee constrained

to edifie in the feare of God. 25
conſtreyned thereunto by force.

29

The Lawe and the Gofpell.

The Law was giuen after a feare-
full and terrible manner, and it
brought nothing but deathe and cur-
ſing: And the Gofpel bringeth vs life
and ſaluation. In the law there was
(as it were) a vaille & couering, and
God ſpake (as it were) in a ſhadowe,
but in the Gofpell hee reuealeth him-
ſelfe face to face, and not onelye in a
naturall image but to the end that
we ſhould haue our ſhape turned into
his gloꝝy, and that we ſhould profite
therein from day to daye. In the goſ-
pell we haue the ſumme of righteouſ-
neſſe as ſaith the Prophet Malachie,
wherein God ſaith not that hee will
make his worde: as a lampe as befoꝛe
in the Lawe: but it is ſaide that the
ſun of righteouſneſſe ſhall ariſe, and
vnder his wings ſhal be perfect health
as the Apoſtle alſo declareth, that the
doctrine which is nowe ſet foꝛ the
is not darke and obſcure. Foꝛ God
hath in ſuch ſort taken oꝛder foꝛ what
ſoener was expedient foꝛ the perfecti-

Ex. 19. 18.
Deu. 4. 11.

Mal. 4. 2.

¶ I.

on of our

on of our saluatyon that we see clearlye in the doctrine of the gospel, what soeuer is necessary and requisite for vs wee neede not any moze goe seek the starres, seing wee haue the Sunne that shineth so brightlie: and therfore let vs learne to bee content with the Gospell, forasmuche as God hath giuen vs such a direction as he knoweth meete for our saluation.

20

The Lawe and the Gospel,

Ro.3.20

Io.1.29

Ro.7.7

Col.1.6

Ro.4.15.

Act.14.3.

Io.1.29:

Ro.5.10

The Lawe sheweth vs our sin, the Gospell sheweth vs remedie for it
 The Lawe sheweth vs our condemnation, the Gospell sheweth vs our redemption. The Law causeth wrathe, the gospell is the worde of grace: the lawe is the worde of dispaire, the gospell is the worde of comfort, The Lawe saith pay thy debt, the gospell saith, Christ hath paid it. The Law saith thou art a sinner, dispaire and thou shalt be damned: the gospell saith thy sinns are forgiven thee, be of good comfort, thou shalt be saned. The law saith, make amends for thy sinne: the gospell saith, Christ hath made it for thee.

to edifie in the feare of God. 27

thee. The lawe saith, the father of he-
uen is angrie with thee, the gospell
saith, Christ hath pacified him with
his blood. The Law saith where is
thy righteousnesse goodnesse and sa-
tisfaction: the Gospell saith, Christe
is thy righteousnesse goodnesse, and
satisfaction: The law saith thou arte
bound and endebted to mee, The gos-
pell saith, Christ hath deliuered thee
from them all. He that beleueth not
Gods worde, beleueth not God him
selfe, the Gospell is Gods worde, ther
fore he that beleueth not the gospell,
beleueth not god himselfe.

31

Difference betweene the Lawe
and the Gospell.

There is nothing moze necessarie
and comfortable for tronbled con-
sciences then to be well instructed in
the diffecence betweene the Law and
the gospell: and therfore is the church
of Rome muche to blame in this be-
halfe, because it confoundeth together
these two, being in nature so diuers
and contrarrie one from the other: as
threatnings and promises, things te-

B ii.

pozall with things eternall: sorowefull things with glade tydings, death with life, bondage with freedome &c. teaching the people that whatsoeuer the Lawe saith, the gospel confirmeth and whatsoeuer the gospell saith, the same is agreeable to the law, and so make they no difference betwene Moses and Christ, saue onely that Moses(say they) was the giuer of the old law, and Christ is giuer of the new and more perfect law. And thus imagine they the gospell to bee nothing els, but a newe Law giuen by Christ bynding to the promises thereof, the condition of our dooings and deservings, no otherwise then the old law, And so deuyde they the whole lawe after this distinction into thre parts the Lawe of nature, the law of Moyse, and the Lawe of Christe, And as for the Gospell, they saye it is reuealed for none other cause, but to shew to the worlde more perfect preceptes and counsailes, then were in the olde lawe: to the fulfilling whereof they attribute iustification, and so leaue the poore consciences of men in perpetuall doubt, and induce other manifold errors: bringing the people into

to edifie in the feare of God. 29

a false opinion of Christ, as though he were not a remedy against the law but came as an other Moyses to giue a newe lawe to the worlde. Furthermore as they make no difference betwene the nature of the Law, and nature of the Gospel, confounding Moses and Christ together: So neyther do they distinct or discern the time of the law, and the time of the Gospel a sonder. For where S. Paule bringeth Gal. 3. 24. in the lawe to bee a Schoolemaister & limiteth him his time vnto Christ, and saith that Christe is the ende of the Law, that is, whereas the Lawe Mat. 5. 34. ceaseth, there Christ beginneth, and Ro. 10. 4. where Christe beginneth, there the law endeth. They contrariwise make the Law to haue no ende nor ceasing, but giue to it immortal life and kingdome equall with Christe, so that Christ & the lawe together do raigne ouer the soule and conscience of man which is vnttrue. For either Christe muste giue place and the law stande: or els the law, (the condemnation and curse of the law I meane) must ende and Christe raigne. For both these Christ and the Law, grace and malediction, cannot raigne and gouerne

30 Fruitefull Instructions,
together.

32
Of the true worship of
GOD.

The Lord our God doth straight
lie charge vs in the firste com-
maundement of the firste table
Ex. 20. 2. 3. that we reserue vnto him onelie, bys
Mal. 1. 6. whole honour, not gining anye parte
Mat 10. 28 thereof to anye other. That wee loue
Ier. 10. 7 and feare him aboue all, that wee ac-
Ps. 135. 6. knowledg him alone to bee our go-
uernour and guider of al things, of
whom we receaue all our benefittes.
And finally that we make our prayers
to none other but to God alone. For
inasmuch as he is God alone, and be-
Iam. 1. 17. sides him there is no other: and can
Ro. 10. 14. and will doe all thinges for vs, which
are needfull aswell for our soules as
bodies. Wee must not goe vnto them
which are no Gods, neither any other
where to seeke those things, which cā
be perfourmed and geuen vs by none
but God onely. The man that will
truely examine himselte in this com-
maundemēt, must well consider wth
himselfe, what doubting and mistrus-
ting

to edifie in the feare of God. 31

ting he hath had of Gods helpe in ad-
uerſitie, what unlawfull meanes hee
hath vſed to helpe him by, in his ſeel-
dome oꝝ careleſſe reſoyte vnto him in
his proſperitie, aduifedly conſidering
that the lawe requiring ſoundneſſe in
our whole nature, aſwell in thought,
as in deed, accuſeth him that conti-
nueth not ſounde in all that is com-
maunded. By this meanes we ſhalbe
brought to ſee what neede wee haue,
of the obedience and bloudſhed of Je-
ſus Chriſt, and ſo ſhall the Lawe be
come our Schoolemaſter, to bring
vs vnto Chriſt.

Deu. 27.

26.

Gal. 3. 24.

33

What ſignifieth the deliuerance
out of Ægipt

Vhereas the Lord maketh men-
tion in the beginning of his
lawe, of the deliuerance from the
bondage of Ægipt: we muſte vnder-
ſtande, that as concerning the bodie,
it is peculiarly to bee referred to the
people of Iſrael: howbeit it doth in-
differently belong vnto vs all, in that
we are redeemed by Chriſt, from hel
the diuell, ſinne and death. For wee

Ex. 20. 2.

B iiii.

are

Eph. 2. 3,

are the children of Adam by nature accursed and inheritors of death. wee haue nothing in vs but sinne, and so consequentlie we muste needes be accursed before God. Let men please & magnifie themselves as they liste, yet beholde the ir birth, beholde their nobilitie, they are but bondslaves of Sathan, they haue a sinke and bottomlesse gulph of corruption in them they are worthy that the wrathe and malediction of God should fall vpon their heades, breisly, being banished from the kingdome of heauen, they are giuen ouer to all misery, & wretchednesse. Now our Lord & God, by the hand of his sonne, hath hence deliuered vs. He hath not sent a Moses, as to the people of auncient tyme: but not sparing his only sonne, he hath deliuered him to death for vs. Being then ransomed with so deare and inestimable a price, as is the holie and sacred blood of the sonne of God: We ought wholly to yeald our selues vnto him, So then, in steade that it was said to the auncient people, that God had deliuered them out of the land of Egypt, it is now saide, that wee bee redeemed from the bondage of Sathan

10. 3. 16.

than

to edifie in the feare of God. 33

than, to liue vnto the Lorde, as the Ro.14.8
Apostle speaketh, that we are not our 1.Cor.6.
owne. Wherefore it behoueth the 19.
faithfull, that they presume not on the
libertie to doe what seemeth them, &
to liue euery one after his owne luste.
For our Lord Iesus Christ therefore
died, and rose againe and reuiued,
that he might be the Lorde both of the
quick and the dead. And therefore it Ro.14.9.
is good reason that he should haue the
soueraigne rule, seeing he hath not spa-
red himselfe for our redemption and
saluation.

34

Wee muste worship God alone.

We are straightlie forbid-
den of the Lord, to wor-
ship anye together with
him, or to admit any worship of him, Ex.10.3.
beside his owne which he hath left vs
in his worde. The Lorde would haue
vs to seeke all good thinges at his
hands alone, and cannot abide that
wee shoulde haue other Gods before
his face. For inasmuch as he hath ta-
ken vpon him to care for vs, and to
honor himselfe, by shewing forth the
treasures

1. Pet. 5. 7.

Pl. 55. 22.

Mat. 11. 28

treasures of his grace vpon vs, it shal not be lawfull to darken the lighte of his goodnesse, by seeking to obteyne that, at the hands of any other, the gifte of whiche hee hath reserued to himselfe alone, for the glory & praise of the riches of his grace. For let vs be assured, that whensoever we seeke to any other then him, for any part of our welfare, we doe (as it were) hyde the brightnesse of his face, that he cannot be seene in the full shewe of his mercie, howe he is affected towards vs, while they by stepping betweene, conueye some praise of the gifte and mercie to themselves. Where wee see, all passage to the virgine Marie, angels or saints, (whatsoever) to be stopped vp, and the waye to God opened vnto all in their necessities, to runne thither with an assured hope ease, comfort and refreshing, by reason of the promise

35

Images are forbidden in the
Lawe of God.

BEcause there is no comparison
betweene God, whiche is an e-
uerlasting

to edifie in the feare of God. 35

uerlasting spirite, incomprehensible,
and a materiall bodye, mortall, cor-
ruptible and visible: therefore the
Lord commaundeth vs in the second
commandement of the first table, that
we shoulde not represent him in anye
visible image. Hee forbiddeth not the
making of all kinde of images, but
when they are made to some supersti-
tious ende, as either to expresse the
Godhead: or by that meanes, to bring
him somewhat nearer to vs, or to our
vse: or to stirr vp or kindle in vs anye
kinde of deuotion, or as we common-
lie saye, to put vs in a good minde,

If we come, where they are, we must
not bowe vnto them, nor worship the,
neither for there owne sakes, whiche
is þe grosser errour: nor yet for others
whome they are made to represent,
whiche also is bad inoughe. God is
more excellent and greater, then that
he may be represented by any image.
For when as heauen and earthe, and
all thyngs contained within the com-
passe of them, cannot represent God,
muche lesse shall vile images made
with mens hands doe the same, which
haue neither life nor mouing, nor any
thing at all, like vnto the most migh-
ty God

Ex. 20. 4.
Deut. 5. 8.

Esay. 41.9 ty God, as witnesseth the holy Ghost
 Act. 15.20 by the mouth of the Prophets. Fur-
 & 17.6. thermore the Apostles of Christ them
 1. Cor. 5. selues with one consent and very ear-
 11. nestly haue forbidden Christians the
 Ro. 1. 23. worshipping of images, and before
 time the holy prophets haue propheti-
 ed, that the church of Christians
 should haue no images.

36
 Idolatry* is enemy to the true
 seruice of God.

Great reason it is, that we should
 bee carefull first of all to serue
 God, and to yeelde vnto hym
 onely the honoꝝ and gloꝝ which bee-
 longeth vnto him And that we maye
 well begin to doe so, we must abhoꝝre
 idolatry, the which the wise man cal-
 leth vanity and lies, and so likewise
 do all the prophets in diuers places.

Pro. 30.8. In all ages and amongst all nations,
 Esa. 41.29 it is, and hath bene vsuall that the i-
 & 44.9. dolaters (euen those which are the de-
 Ier. 2.5. voutest) do giue themselves vnto dis-
 & 10.3.14. honestie, filthinesse and uncleannesse,
 15. & 14. vnto oppression and crueltie, euen w
 an vnbydeled lust and desire. And the
 prophets

to edifie in the feare of God. 37

prophetes also doe make greate complaints therrof, & do reproch the idolaters, that they haue forsaken God, an that they haue their handes full of bloud. So then, if wee will beginne earnestlie to serue God, we muste begin first to hate idolatrye, following the doctrine that Iacob gaue to his household, and God in the beginning of his Lawe. And heerewithall lette vs learne to renounce our owne wits and be willing to be broughte to the knowledge of the everlasting power and diuinitye of God, that wee maye glorifie him as God, and not turne away our selues from him, vnto superstition and idolatry, the whiche if we shoulde do, wee shall deserue to haue the wroth and indignation of God, to be powred vpon our heades, as vpon the wicked and vngodly, and to giue vs vp vnto a reprobate minde, for to condemne vs eternally.

Gen. 35.2.

Ex. 20. 3.4

37
God, and not images is to be worshipped.

AS we may not take vpon vs to worship any besides the Lorde,
no

Ex. 20. 4.

Esay. 20. 4

Deu. 5. 8.

no more it is lawfull for vs to giue any worshipp to the Lord, but onely that whiche is allowed in his worde. And therefore hath hee forbidden vs to make any grauen image, imagining that waye to please him, and to do a worke acceptable in his sighte. For some of those whiche bowe vnto grauen images, thinke and say, that the Lord is serued therein, and that they do it not vnto the image, but vnto the Lord represented vnto them in the same. But the Lord in the commandement, forbiddeth aswell the false worshipp of the true God, as the giuing of any parte of his true worshipp vnto a false God, I meane vnto any besides the onely true God. It cometh all from one fountaine, to dare be bolde to giue vnto him anye worshipp besides that which he hath commaunded, and to worshippinge any other besides himselfe: which thing he hath in many places plainely forbidden. And so he represseth this intollerable boldenesse of man, that in his owne deuotion will presume to please the Lord, either in the worshipping of others or in any other manner of worshipping him, then he himselfe hath opened

to edifie in the feare of God. 39
pened in his worde,

38

We muste worship God according to his worde.

WE are instructed of the Lorde to do nothing as seemeth vs, especially when there is any question of the seruice of God, that we attempt nothing after our owne fantasies, but that wee followe in all simplicitie, that which he appointeth by his worde, without adding of any thing vnto it whatsoeuer. For assone as we shall haue declined neuer so little herein, what euer wee alledge to make our cause good, God wil not leaue vs unpunished. For it is no vaine threat when God saith in this second commaundement, that he is a **Ielous God**, which visiteth the iniquity of parents vpon their children. Therefore let vs note first of all, that forasmuch as we are by nature ouermuch giuen to idolatry, this threatening of God, cometh alwayes before our eyes, to the ende we presume not to mingle any thing with his worde, or to deuise any kind of idolatry, but that

Deut.4. 2.
& 12.32

Deut.5. 9.

that we serue him purely according to his nature, and not according to our fantasie. Secondly we muste not pretend our good meanings, to iustifie that we shal haue inuented and deuised: but contrariwise let vs remember that the principall seruice whiche God requireth is obedience. When we knowe not which is the true religion, neither can discern who is the true God, it is no maruell if all our senses wander, and wee runne hither and thither without any right directing of our wayes: But when GOD hath once declared himselfe vnto vs, and we know his truth, then is there great reason, that all our dreames fall to the ground, and that wee abide stedfast in that wherof we haue knowledge. When God nameth himselfe to be ielouse, he meaneth thereby (without doubt) to signifie, that he wil not suffer his honoz to be violated, or see himselfe to bee robbed of that which properlie belongeth vnto him, to haue it giuen to creatures, for hee cannot patiently endure any such treacherye.

1, Sa. 15. 22
Hosea. 6. 6
Mat. 9. 13.
& 12. 7.

Ex. 20. 5.

Howe God doth visit the iniquitie
of the fathers vpon the children.

The

to edifie in the feare of God. 41

The Lord our God doth not onely threaten them which by idolatry are turned away from his Lawe, in saying onely that he wil punish them in their owne persons, but he extendeth his vengeance to their whole posteritie. I am (saith hee) a ielouse God, which punisheth the iniquity of the fathers vpon the children. The which sentence at the firste sighte, seemeth to be not well agreeing to the iustice of God, and also contrary to naturall reason. For God saith by his Prop. Ezechiel that the sonne Deu. 5.9.
shall not beare the iniquitie of the fa. Eze. 18.20
ther, neither shall the father beare the iniquity of the sonne, but the righteousness of the righteous, shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe. The Lord moreover reproveth the Jewes for this blasphemie which ranne muche in their mouth, and wherof they had made a comon proverbe: Our fathers haue eaten soure grapes, and the childrens teeth are set on edge. But yet for all this, when the matter shall be well considered, there will no contrarietie be founde in these two places. For as concerning the place of Ezechiel

Deut. 24.
16.

Eze. 18.2.

Pr. 20. 5.

Pla. 61. 5.

Eph. 2. 3.

chiell, God vnderstandeth no other thing, but that those which are punished of him, cannot alledge their innocency, that they cannot say that god doth them any wrong or iniurie, if he vse them sharplie: For they shall finde themselves guiltie euery one in hys owne person, and that he shalbe declared iust, whē euery one shal se, that he exceedeth neither measure nor reason. Nowe this also is certaine, that whē God punisheth the childre because of the fathers, yet ceaseth hee not to be iust in his chastisements: for the children on their parte, being wel examined shalbe found faultie. They can no sooner come foorthe of their mothers wombe, but they commit many notable and manifest sinnes: and such as might be knowne to the worlde. We are euery one of vs by nature vnder the curse of God, so that wee haue no occasion to find fault with God, when he leaueth vs in this estate. And as he sheweth his fauour toward his seruants, when he doth blesse their posteritie, so doth he shew his vengeance towardes the wicked, when hee suffereth their childre to continue in their cursed state.

Wec

We muste not take the name of
G O D, in vaine.

In the third commandement of the
first table, the Loyde doth not onlie
forbid vs to abuse and blaspheme Ex.20.7.
his blessed name by perjurie: but for Deu.28.
biddeeth aswell, all vaine and super- 58.
fluous othes, he chargeth vs to vse his Ier.10.6.
name with a moste high reuerence, Psal.8.1.
whensoeuer we either speake or thinke 1.Chr.29.
vppon him, that wee blaspheme not 13.
his name, by coniuring, witchcrafte Deu.18.10
soycerie, neither by cursing nor anye 11.12.
such like: that we neuer sweare by the Esay.8.19.
name of God in our common talk, al- Mal.3.15.
though the matter be neuer so true. Gal.5.20.
For as the name of God is holie, so it Mat.5.34.
behoueth vs to take diligent heede, 35.36.37.
that we doe not in such softe name it
that either we may seme to passe light
ly of it our selues, or geue to other oc-
casion to haue it in small reuerence.
The name of God is vnhalloved first
when we thinke not honozablye and
woythelie of him. when we murmur
against his iudgements, worde, and
doings, and boldly set our selues a-
gainst

gainst them: and as often as wee doe not call vpon, and praise the name of God, when we are vnthankful towards him, when we denie his name, when we sweare not only by his name but forswear our selues, and vngodly vse the power and maiesty of God, his passion and woundes in horrible curlings, The name of God is also prophaned, when as it is rashlye and often vsed without any profite or necessitie, as when we vse the name of God in all our sayings and speaking. God requirerh the sanctifying of his name, whereby wee iudge well and thinke honorablye of him and of his workes, and count nothing more excellent, better, or more precious, then the name of our God, and that we imagine and speake nothing of the iudgementes workes and deedes of the Lord. but that which is holy, because that we doe not acknowledge him onely to bee God, but also our Lord and God.

The name of God muste be vsed
with reuerence.

The Lord hath lent vs the ble of
his name to determine our
doubtes, and decide our contro-
uerfies, that be of great importance,
and cannot otherwise come to light:
and that with fuch reuerence, as vnto
his honoz appertaineth. Wee hath not
left it to wait vpon our vaine words,
and talke of no importance, to ferue
where our humour will place it. So
that men are alwayes guilty of highe
treason againft his glozy in the vfe of
his name, vnleffe both the waightines
of the matter they haue in hād, & their
reuerence in the manner of dealing
therein, fhall excuse them. A man
can no waye bee vnreuerent, towarde
his name, but he fhall in fo doing bee
guilty of his difhonoz. For thofe things
wherein he hath left the marks of his
glozy, as his name, his worde, and
his sacraments: by the vfe or abufe of
them, doe truely witneffe of the harte
how it standeth affected towards the
honozing of him. There was neuer
man founde truelye honozing God in
his hearte, whole tounge was defiled
with vsuall fwearing, and often vn-
reuerent vling of his name. The ex-
cufe

cuse therefore is vaine and utterly vntrue, that swearing is but a custome of the tongue, and that their hart standeth reuerently affected towards his name and glozie. For it is the want of reuerence in the hart to God, that cometh out such filchines at the mouth. And the long continuance of that impudency in the hart, hath brought the fruite thereof into the mouth, whiche witnesseth sufficiently the corruption that is settled inwardly in the heart. Our communicatiō must be, yea, yea nay nay: that which is more cometh of euill. It is vnlawful to swear by any creature, because an oth hath in it, an acknowledgement of superiortie and of iudgement vnto that whereby we do swear, euen to iustifie truth and to reuenge falshood and wickednesse, but much more vnlawfull it is to swear by Masse: Pattens, roode or any such names and significations of idolatrie.

42

We muste not swear at all.

WE ought to beare such a reuerence to the name of God, that al othes be laid aside, and banished

nished from among vs, but as necessity requireth when God suffereth vs to borrowe his name. Otherwise we ought to follow that forme of speeche which our Lorde Iesus Christe hath prescribed, as handling our matters in all simplicitie: for all which is besides this, is euill, and condemned by the Lawe, as namely, if we take the name of God in vaine. And withall let vs note, that all superfluous othes and those in which the name of God is not honored as it deserueth, haue in them a double euill. For first, when men let them flie so at al aduentures, it is a signe that they scarce make any accompt what they say. Secondly, if we consider from whence this common swearing proceedeth, wee shall finde that from no other thing, but that men be such liars, so full of falsehood and deceit, that when they speak the one to the other, none can beleue that it is true which is saide. So then it must needes be, that there is in vs great wickednesse, considering that when God hath giuen vs a tongue, it is in parte to communicate one with another: For our tongue is the messenger of the harte, whereby wee expresse

presse vnto others what we haue con-
 ceiued in our minds . Wherefore let
 vs learne to vse in this thing such so-
 briety as God commaundeth, and let
 vs not sweare without great necessi-
 ty and being thereunto required: and
 although there are some so vtterlye
 voide of conscience and religion, that
 they make no accompt of swearing by
 their Faith: yet let vs know that this
 name of Faith ceaseth not therefore
 to be in price before God: for he hol-
 deth it deare , and it is an hallowed
 thing vnto him, which neither can,
 neither ought to be vnhalloved , ex-
 cept we wilbe in great fault , and in-
 curre the daunger of the threat , pro-
 nounced in this third commandemēt.
 So it is not sufficient not to haue
 pronounced expressely by God, but whē
 one sweareth by his faith , or taketh
 any confirmation from that , which
 hath any signe of the Maiesty of God
 his name is vnhalloved in this thing
 If this now be true, as (indeede) it
 is most true: what then shalbe said of
 those, which vse false othes to disguise
 their purposes, which sweare rashlye
 euen to spozte themselues with othes:
 yea to despise God by their execrable
 blasphemē-

to edifie in the feare of God. 49

blasphemies, insomuch that hee hath neither flesh nor bloud, nor any thing else which they spare? These are not onely holden faulty, for abusing the name of God: but because they vse him to the greatest, and moste execrable reproch they may doe,

43

Men ought to deale together in sincerity, that swearing may be vtterly excluded.

ALL kinde of othes are unlawfull, which by any abuse do prophane the name of God, to the reuerence wherof they ought to serue. Men therefore ought sincerely and in good faith commonly to bargain one with an other, because that the simplicitie and true meaning of their talke, shalbe no lesse then an othe among the which regard not sincerity. And certainly it is an excellent order in correcting faulces, to note and mark the springs out of which they flowe. For whereof commeth such promptnes in swearing, but because in so great vanity, in so manie deceits, in such inconstancie and wauering, nothing is credited.

C i.

- Mat. 5. 34 credited. Our Saviour Christ therefore requireth vs to be circumspect in our talke and constant in our words that we neede not sweare at al. Hee teacheth vs howe we should bargaine as namely, that we be simple and constant in that thing which once we affirme or deny: if we affirme any thing to do it truely, and if wee denye any thing, to deny the same also truely. The like manner of speech also the Apostle Paule vsed to the Corinthians,
1. Cor. I. 17. 18. saying, When I was thus minded, did I vse lightnes, or minde I those things which I minde according to the flesh, that with me should be yea, yea, and nay nay? God is faithfull &
- Esay. 9. 17 our worke towards you was not yea and nay. When very seeldome doe vse to affirme or deny truely that which they think, but are delighted with lies and that is the cause that wee haue such indenting, such folding and binding in obligations, as though there were no credit in men at all, whiche vndoubtedly is very small. Now because this is the true kinde of bargaining, when men speake no moze with their tongues, then they think in their hartes: our Saviour Christ pronounceth

to edifie in the feare of God. 51

ceth, that whatsoener exceedeth is sin. Neither is their iudgement to be allowed which think him to be in fault of the oth, that wil not beleene him & speaketh: for Christ teacheth that we are in fault that wil be constrained to sweare: for if there were any faithfulness among them, if they were not waivering and double tongued, they would haue simplicity & true dealing

Mat. 5.37
La. 5.12.

41

Of the Sabbath day.

The Lord ordeyned the Sabbath Day, first that it might bee a figure to represent our spirituall rest: that we ceasing to doe our owne workes, the Lord might bring forth his workes in vs: that is, by mortifying our flesh, and subduing the inordinat affections of our nature, to the end that Gods spiryt may beare rule in vs. Secondly that in one place we should assemble our selues togeather, with feare and reuerence, to heare, Mat. 13.23
marke and lay vp in our hearts, the Act. 20.7.
worde of God preached vnto vs, to & 15.21
pray altogether with one consent that we vnderstand: and at conuenient

C ii.

times

Luk 4. 16. times to vse the sacraments in faith &
 Mat. 18. 19 repentaunce, And thirdly to make the
 1. Cor. 14 estate of seruants, which are vnder
 15. bodily maisters, more tollerable. As
 1. Cor. 11 touching the seuerer and straight com-
 33. manding of bodily rest, it belon-
 geth to the ceremoniall lawe, which
 was abolished at the comming of
 Christ. The spirituall rest is of two
 sorts. For first our powers and acti-
 ons cease & rest, so that in the works
 of olde Adam, we must not onely not
 followe our will, but that moreouer
 all that which is good in vs, we must
 geue vnto God, because he only is ho-
 lie, and maketh al them that are holy
 to be such. After this rest ensueth the
 Ex. 31. 14. perpetuall rest of eternall felicitie,
 15. whereof the Apostle maketh mention
 Ezech. 20. Heb. 4. and this is a spirituall and
 12. perpetuall Sabbath. Secondly wee
 doe rest from those labors and ac-
 tions which are commaunded by god
 and of themselves are not euill, but
 may be done without sinne: yet on the
 Sabbath day we abstaine from them
 not that idlenesse is allowed of God,
 but to the end we may the better, at-
 tend vpon spirituall actions whiche
 God requireth. This day is not ho-
 ly

to edifie in the feare of God. 43

ly of it selfe, neither can we geue any holines to it, and also all other daies are (aswell as it) the Lords daies.

But the meaning of the commaundement is, that on the Saboth day these holy woꝝkes are to be done, which are commaunded to vs all by God, as namely, that first we confesse that it is god alone that sanctifieth vs, and that we suffer him to woꝝke his woꝝkes and pleasure in vs, and that we our selues do not our owne woꝝkes and pleasure oꝝ will. Secondly, that we godly as sociat oꝝ toyne our selues to holy assemblies and sermons, prayer, and receiuing of the sacraments.

45

The spirituall Sabboth.

By the woꝝde Saboth is understood spiritual rest, that is to say, ceasing from sinne, oꝝ the leauiug of our owne woꝝkes, and the execution oꝝ doing of the woꝝkes of God of such as are by him commaunded vnto vs. & do appertaine to his woꝝship and gloꝝie. This spirituall Sabboth is begun in this life in the that are conuerted, and is finished in the

C iii.

life

life everlasting: and is tearmed a saboth or rest, both because this is indeede a true rest from labors and miseries, and our hallowing and dedicating vnto the worship of God, and also because that in times paste it was signified by the ceremoniall Saboth. There remaineth (as the holie Ghost witnesseth) a rest to the people of God. For hee that is entred into his rest, hath also ceased from his owne workes, as God did from his.

Heb. 4. 9. of God. For hee that is entred into
 10. 11. 12. his rest, hath also ceased from his
 Exo. 20. owne workes, as God did from his.
 10. Let vs studie therefore to enter into
 Ver. 15. that rest. &c. In Exodus 31. The lord
 Eze. 20. 13 commaundeth him to be put to death
 & 22. 8. which shall breake the Saboth. Also
 in the Prophet Ezechuell when he complaineth of the corruptiō of the whole worship of God: he saith, that the saboth is broken: of which straightnesse in requiring the keeping of the Saboth ther are euidently apparant two causes especially. The one, for that the neglecting of the ministry of the Church doth very easily corrupt and blot out the doctrine and worship of God: the other, for that by the straight requiring of the figuratiue Sabothe, God would declare the greatnes and necessitie of the thing signified, that
 is

to edifie in the feare of God. 33
is, of the spirituall Sabboth.

46

The Ceremonious vse of the
Saboth.

The Saboth day had this ceremonious vse, to cause at a set time the people to assemble together, to heare the Law, and to call on the name of the Lord, to offer their sacrifices, & to do al that which should concerne spirituall order and pollicie. But because this cannot be well and sufficiently vnderstood, without some more plainer and more distinct handling: therefore let vs first of all note, that the Saboth day was a shadowe, vnder the Law vntill the comming of Christ, to signifie that God wil haue men rest themselves from their owne workes. And that this is so, S. Paule Heb. 10. 1 hath also declared, and likewise besides him, we haue sufficient testimony in other places of the Scripture. In his Epistle to the Colossians, he hath Col. 2. 17 these words in effect, that we haue the substance and body of those thinges which were vnder the law, we haue them (saith he) in Christ. And therefore it

For it was expedient that the auncient fathers should be exercised in this hope: aswel by the sabboth day, as by other ceremonies: but sith the thing is now given vs, we ought not to stay our selues on these shadowes. True it is, that the Lawe is so abolished that yet we ought to keepe the substance and truth thereof: and as for the shadowes and figures, they are done away by the comming of Christ. If one then demande howe the auncient fathers knew of this sence and meaning: Moses hath made Declaration hereof as it is sufficiently shewed in the booke of Exodus. For God after he had published his lawe in the xx. Chap. he reuealeth vnto Moses in the xxi. chapter, to what end it serueth, and declareth that hee hath ordeined the Saboth day (as a signe) that the people of Israell shoulde bee sanctified by him. Nowe when the scripture speaketh of our being sanctified vnto God, it is to separate vs from all that which is contrary to his worship and seruice. But where shall a man finde such purity? Wee knowe that we are of God (saith S. Iohn) & the whole world lyeth in wickednesse
 Wee

Verse. 13.

I. Io. 5. 19

to edifie in the feare of God. 37

We need not go forth of our selfs to haue battel with God and his iustice because y^e wisdom of the flesh is enemie against him. When men loose the bridle to their thoughts and imaginations, to their desires and lustes: then make they open battaile with God. And wee are not ignozant of y^e which is declared in Genes. vi. that the wickednes of man is great in the earth, and all the imaginations and thoughts of his hart, are only euill continually. So then we may wel vnderstand, that we cannot be sanctified before our God: that is wee cannot serue him in holinesse and purenesse, if we be not seperated, from that uncleannesse, and those defilements which are contrary hereunto, and not hauing first abolished all that whiche is of our owne nature.

Rom. 8. 7.

Verse. 5.

47

The ende of the Saboth.

The saboth teaching vs our inward corruption stayeth not there, neither is that y^e end of it, but leadeth vs to vnderstand, that seeing our owne waies bee all corrupted and defiled

C 5.

with

with sinne, insomuch as the ceasing from sinne is no other thing then the ceasing from our owne waies and workes: it appeareth euidentlie that iustification and holinesse of life, haue not their beginning from our selues, but are the free and vnderlerved graces and workes of God within vs.

Which we are compelled to graunte in that we confesse our owne waies to be corrupted, and that the ceasing from sinne, is (as it was saide before) the ceasing from our owne waies and workes. For if (as the truth is) our owne waies be all corrupted and defiled with sinne, if any good be in vs it must haue a beginning and spring otherwhere then from our selues. The saboth did signifie, our newe birth in Christ, to be the worke of God in vs as witnesseth the Lord himselfe. Keep yee my saboth (saith hee) for it is a signe betweene me and you, in your generations, that you may know that I the Lord do sanctifie you. For the Deniall of their owne waies must needs witnesse their worke of sanctification to proceede from the Lord, & not of themselves. The same is witnessed in Ezechiel. And in the Acts of the

Ex. 31. 13.

Ez. 20. 12.

to edifie in the feare of God. 59

of the Apostles, the couenaunt made
with Abraham for blessing al nations
in his seede, is said to be performed
in Christ, in turning euery one of his
from their iniquity. Unto you (saith Act 3. 26.
the holy Ghost) hath God raised vppe
his sonne Iesus, and him hath he sent
to blesse you, in turning euery one of
you from your iniquities. The Iews
had this speciall ceremonie of rest, to
exercise them in the doctrine and pra
ctise of mortification: the trueth of
which ceremony is fulfilled in Christ
For by the power of his death it is
brought to passe, that sinne dieth in Rom. 6.8
his. It was necessary they shou'd be
acquainted with this doctrine, for the
Lord hath no seruice of vs that he wil
accept of, if we learne not to renounce
and deny our affections. Neither can
we go truly to the obedience of him,
but in the deniall of our selues.

48

How wee ought to profite by
the Saboth.

The Saboth day ought to serue
vs (as it were) for a tower to
make vs moue on high to view
the

the workes of the Lord from a farre, when we are neither hindered nor occupied with any thing, but that wee may applie all our senses, and all our whole vnderstanding to reknowledge the gracious giftes and benefites which he hath bestowed vpon vs. And when wee shall haue well practised this on the Saboth daye, that is to say, when we shall haue deepe lie considered the workes of God: we shall verilie all the rest of our time be giuen hereunto, and these meditations shall so fashion and adorne vs, that the

Ex. 20. 8. next day, and all the rest of the weeke,
Deu. 5. 12. we shall be ledde to thanke our God:

when so before hande wee shall haue premeditated on his workes to make our profit therein. But when the Saboth day is spent, not only in vnlawful games & pastimes ful of vanitie, but in things w^{ch} are altogether contrary vnto God, that men thinke they haue not celebrated the same, except God therein be by many and sundrie waies offended: when men unhallowe in this sort, this holy day, which God hath instituted to leade vs vnto himselfe: it is no marueile if wee become brutish and beastly in our doings all the

to edifie in the feare of God. 61
the rest of the weeke. Wherefore let
vs know, that it is not sufficient to
come to church on the Saboth day, to
receaue some good doctrine and to
call vpon the name of the Lord : but
we must digest those things which we
heare and receaue, & apply al our sen-
ses to the better vnderstanding of
those benefites which God bestoweth
vpon vs, and that by this meanes we
bee so formed and fashioned to the
same, that the Monday and all the
rest of the weeke following cost vs
nothing to come and aspire to our
God: and that wee neede but call to
minde that which wee haue learned
before at good leasure : when our
mindes be (as it were) vntwapped
from all those things which hinder
vs to receiue the workes of God.

Mat. 7. 24

Luk. 11. 28

1a. 1. 22.

&c.

49

Of the second table of the law.

AS the Lord in the fower com-
maundements of the first table
doth perfectlie instruct vs in
al the dueties that appertaine direct-
ly vnto his worship and seruice: euen
so in the second table, he doth giue vs
rules

62 Fruitefull instructions,

rules and precepts for the duties that we do owe vnto men. The duties vnto God do admonish vs, that al our doings towardes men are nothing, where Gods glorie doth not goe before. As it is written by S. Iohn: In this we know that we loue the children of God, when we loue God and keepe his commaundements. As like as our dealing with men is nothing, when the true seruice of God, is either not knowne or not regarded: so that seruice that is giuen vnto God is not accepted when our brethren are neglected of vs. And therefore our sauiour Christ chargeth vs, that whē our neighbour hath any thing against vs, we should not presume to offer anie gift vnto God, before we be reconciled. So greatly doth the Lord esteeme of this louing conuersation with men, that the holy Ghost maketh it the proofof our blessed estate. We know saith S. Iohn that we are translated from death to life, because wee loue our brethren. Concerning that which we do owe vnto men: the honoring of father and mother hath the first place. To honour our parents is to yeelde vnto them all obedience, reuerence

1. Io. 5. 2.

Mat. 5. 23
24.

1. Io. 3. 14
Ex. 20. 12.
Ier 19. 3
Col. 3. 20.

to edifie in the feare of God. 63

uerence and gratefulnes. Childzen
saith S. Paule, obey your parents in
all thinges, for that is well pleasing
vnto the Lord. And our Saviour
Christ Math. 15 & so likewise Mark
7. doth declare out of this commaun-
dement, how childzen ought to behaue
themselues towardes their parents.
By father and mother all those are
vnderstood who are the conueiers of
any speciall goodnes of God vnto vs,
whom because he hath vouchsafed to
be his meanes in conueying of the
grace that we do enioy by him, he cā-
not abide that they should be without
honour at our handes.

Eph. 6.1.

50

We must obey our Superiours.

God will prone our obedience
and the loue we beare him, whē
he commandeth vs to walke in
all equitie and vprightnes with our
neighbours and that wee liue toge-
ther in such loue and vnitie, that a-
nie one be not giuen vnto himselfe,
but that we communicate together,
and that euery one according to his
abilitie to do well, imploy and force
him

Mat. 23. 23

himselfe thereunto. This way God proueth vs to know whether we wor-
shippe him vnfaignedly and from our
heart, And this is the cause why our
Lorde Iesus Christ saith that the
weightier matters of the lawe is
indgement, mercy & fidelitie. There-
fore when we liue with men without
hipocrisie and dissimulation, when
wee are not geuen to our subtile
sleightes nor malicious practises:
when wee studie to minister and to
serue euery one in his commoditie:
when we maintaine right and resiste
wrong as much as lyeth in vs: wee
then shall accomplish the chiefe and
principall part of the lawe. Not that
the seruice of God ought in the meane
time to be forgotten, or that it is of
lesse importaunce: but because it is
vnpowable that men acquite them-
selues in their duties towardes their
neighbours, except they be lead there-
vnto by the feare of God. And al-
though mention bee here expresselye
made of father and mother, yet there
is no doubt, but God meant to deli-
uer a generall doctrine, of hauing al
superiortie in honour. For if it had
not touched any thing of the duetie
wee

Rom. 13. 1

to edifie in the feare of God. 64

we owe to other superiours, as Prin-
ces, Magistrates, and those which
haue the sword of Iustice, if it had
deliuered nothing concerning Ma-
sters it woulde haue seemed to
haue bene vnperfect. Therefore we
must conclude, that God hath com-
maunded that all they which are in
honour and authority, be honored and
obeyed. Neither ought we to account
it straunge that vnder one speciall
kinde of obedience to be yeelded to al
superiours, the whole is comprised:
For this was not done because God
could not speake it in other manner,
but for our profite and instruction.
For when wee see that God abaseth
himselfe to our rudenes and that hee
speaketh according to our capacitie: it
taketh from vs all excuse, remoneth al
pretences whatsoeuer, and euerie one
is bound to order himselfe aright, cō-
fessing that there is nothing, which
hindereth vs from doing our duties,
but y we be rebellious against God
& wil not beare his yoke.

Gen. 6.5.

51

Of Magistrates, and how we must
obey them.

Prin.

Princes and Magistrates do not
 rule for their owne cause, but for
 the common profite, neither are
 they indued with an infinite or vnl-
 imited power. but such as is tyed to
 the health of their subiectes. They are
 bound to God and men in their prin-
 cipalitie. & vnto God they must giue
 an account seeing he hath aduanced
 them to so great honoz, and hath pla-
 ced them (as it were) in his seat, and
 will haue them gouerne (as it were)
 in his person. So did Moyses and
 Iosua giue the iudges (which they
 made) wel to vnderstand: ye shal haue
 no respect of persons in iudgement
 (saith Moyses) but shal heare the
 small as well as the great, ye shal not
 feare the force of man, for the iudge-
 ment is Gods. And therefore it beho-
 ueth Princes and Magistrates, to
 take good heede to themselves, know-
 ing that God wil haue an account of
 them, and they must appeare before
 the Lord Iesus, to giue an account of
 their office, which they haue executed.
 They ought to imploy themselves in
 this that their subiectes be maintai-
 ned and kept in good peace, that ene-
 ry man may quietly enioy that which
 is

Deu. 5. 16

Deut. 1. 17

& 16. 19.

Leu. 19. 15

1. Sam. 16

7.

Pro. 24.

23.

La. 2. 2.

to edifie in the feare of God. 67

is his own, that no man be oppressed
put to wrong: that they themselves
stand for right and equitie without
accepting of persons, that there be no
partialitie nor fauour vsed, no hatred
nor reuenge shewed, and that there be
an honest and indifferent dealing be-
twixt man and man, that our lines be
honest and seemely, not dissolute and
lawlesse, but especially and aboue all
that they maintaine Gods honor, and
pure and true religion according
to his worde. For as much therefore,
as the magistrates are appointed to
maintaine the state of mankind, and
to be their protectors: it is great rea-
son that we pray for them, and with
all humblenes and reuerence submit
our selues to their lawes and decrees
(being not repugnant to the will of
God reuealed in his word) for other-
wise we shall resist the ordinaunce of
God, and shew our selues to bee pub-
licke enemies of mankind.

Deu. 27.

19.

Ex. 23. 3.

1. Tim. 2.

12.

Ro. 13. 3.

52

The exposition of the sixt com-
maundement.

In

In the second commaundement of the second table, the Lord our God doth not onely giue vs a lawe to restraine our outward deedes, but principally to brydle the affections of the mind. He teacheth vs that vnto this knitting together by honoꝝing ech other we ought to bꝝing with vs a singular care of preservation to bee spread forth vnto euery one. He forbiddeth vs all killing, fighting, and
 Deut. 5. 17 quarelling, reproches, mocking and
 Exo. 20. 13 such like. He forbiddeth all killing in
 Gen. 9. 6 heart, that is, all anger, malice and
 Mat. 5. 39 desire of reuenge. He commaundeth
 Col. 3. 13. vs to preserve life, by exercising the
 Leu. 19. 17 woꝝkes of mercy and compassion to-
 19. wardes our bꝝethꝝen, and towardes
 Mat. 5. 22. our enemies, to loue one an other in-
 1. Ioan. 3. wardly in hart, as our selues. Iur
 85. Sauiour Chꝝist maketh this exposi-
 Pro. 20. 22 tion of this commaundement Mat.
 Ma. 25. 35 5. in which place also he teacheth that
 Esay. 58. 7 we must seeke to be agreed with our
 Luk. 6. 27. aduersarie, & that we must not strine
 Mat. 5. 44. in the law, and therfoꝝe much lesse af-
 Leu. 19. 17 fault our neighbours with violence.
 Of these matters the Apostle Paule
 entreateth moꝝe at large 1. Cor. 6. &
 Eph.

to edifie in the feare of God, 69

Eph. 4. The Lord in the lawe accu-
seth him that taketh reward to shed
innocent blood. With murders the
liuely image of God is blotted out,
and therefore this blood asketh ven-
geance at Gods hande: and peace is
not graunted vnto that lande that
maintaineth murderers, until it haue
drunke their blood.

Ro. 12. 17
18. 19. 20.
Num. 35.
16. &c.

53.

Anger is to be auoyded with hatred
and enuie.

Such men as be geuen to anger, are
also cruell, as we haue example by

Gen 4.

Cayne, Elawe, and the brethren of
Ioseph. A man that is furious, is like

& 27. &

vnto a flood of water that descendeth
with raging: as we may see in Pha-

Exo 14.

rao, Absolon, and Roboam. Anger is

1. Sam. 18.

cruell, and wꝛath is raging, but who
(saith Solomon) can stand before en-

2. Sam. 15

uie. whereby he giueth to vnderstand
that the company of the wꝛathful and

2. King 13

furious man is verye hurtfull and
daungerous, and therefore that wee

Pro. 27. 4.

should not desire the same, but should
rather shunne and anoyde it. And for

as much as we desire not that anie
should

Eph. 4. 3 1.

3 2,

Col. 3. 8.

should flye our company, as from cruel and wꝛathful, furious and vnnmerciful men, and also that we would not haue our neighbours to bee such to wardes vs, let vs learne with S. Paule to put fro vs al bitternes, anger, wꝛath and such like. The angry and wꝛathfull are very daungerous, but the enuious are farre moze cruell, and greater transgressors of this commaundement: for besides crueltie and raging, the which may be corrected in the angry and wꝛathfull, the enuious is ambitious and arrogant, a dissembler, purposing malice, obstinate and hard of heart against his conscience, so that they are altogether without reconciliation: as we may see in the Scribes and Pharisees against our Lord Iesus Christ. Wherefore let vs take diligent hede not onely of the enuious, but also that we our selues enuie not, that wee bee no murtherers, backbiters nor violent oppressors, that wee eschewe anger hatred and wꝛath: and liue in godly peace and quietnes with our neighbours, according to the will of God.

Angry words and thoughts forbidde in this commaundement.

The

The Lord is not onely carefull
to haue obedience from our
handes, but also from our
thoughts and tongues: so that both
thoughtes and woordes must come vnder
subiection vnto him, that neither
of the be infected with malice, which
the Lord so hateth and abhorreth. For
we must interpret the law according
to the nature of the Lord who is the
law giuer. Man by reason that hee
onely seeth the Deede, and cannot dis-
cerne of the heart maketh lawes for
the outwarde doinges, and punisheth
the alone without proceeding further:
but the Lord who searcheth the harte
and reynes, maketh lawes for it, and
punisheth euen the consent of the hart
going against his law. For in asmuch
as the Lord hateth the euill it selfe,
he cannot but abhorre it wheresoeuer
he shall find it, whether in heart, hand
or tongue. Whosoever hateth his bro-
ther (saith S. Iohn) is a mansleare.
We see hereby that not onely grosse
euils come into reckoning before the
Lord, but euen hatred settled in the
heart, although the hand hath neuer
beene stretched forth to execute the
same

Io. 4. 24.

Act. 1. 24.

Ro. 8. 27.

1. Th. 2. 4.

1. Io. 3. 20

1. Io. 3. 15

same. Neither commeth it before him as a trifling toye, but it appeareth monstrous, hauing no other shape vpon it, nor other account made of it then of murther. This was the cause why the Lord forbidding hatefull and malicious thoughtes in this commaundement, woulde giue it no other name then murther, teaching vs that howsoever wee nourish such thoughtes, and make small account of them, yet his iudgemēt is plaine that they be no better then murther when the hart of man is settled in them. We may see in the Gospell how our Lord Iesus Christ hateth wordes, which proceede from malice and anger, and pronounceth that whosoever shall say foole to his brother, shall bee worthy to be punished. Hatred towardes our brother is so greuous in his sight, that it stayneth and defileth what soeuer it toucheth, bee it thought or word, & maketh it so heauie, that the Lord can no longer beare it.

Mat. 5. 22.

55

We must abstaine from wrong and iniurie.

The

to edifie in the feare of God. 73

The Lorde in declaring that hee is displeased when one man doth iniurie to another: sheweth vs thereby that this ought to withholde vs from doing wrong, except we be bereaued of all sence. And to the end we mighte better aduise our selues in this thing he declareth further, that there can-
Ex. 20. 13.
not be a murther committed, but the earth therewith muste needes be polluted and defiled. And as it appeareth in the booke of Numbers, The effusion of mans blood in it selfe, importeth a filth & such a blot, as scarce
Num. 35.
can be wiped out. When mention is
43.
made of killing, euen in a battle appoyoned and allowed, it appeareth
1. Chro. 22. that a man thereby is become vncleane: because wee mighte learn thereof to haue in greater horror and detestation the effusion of
1. Chro. 22
8.
blood. If an enemy be killed in open battell, althoughe God pardon this, because he which killeth him hath iust and lawfull cause, and doth it for necessity: yet notwithstanding it is said that the man which hath slaine him is polluted and made vncleane, to the end we might knowe that God hath created vs to liue together in peace,

Di and

Io 13. 35.

and that wee can giue neuer so little a blowe in anger to our brother, but that we defile our selues, and become by and by vncleane before the face of God. The persons of men must be accounted deare and pretious in our sight. for vntill we be come vnto such perfection, God will alwaies account vs for murtherers. If one strike his neighbour and kill him not, yet is he alreadie a murtherer before God: to the end, God might declare vnto vs, that howe euer wee esteeme them as light and little faults to bee the occasion of tumults and sedition: that bee notwithstanding shall not so account of them, because they are al as weighty as murther.

Deu. 5. 17

56

Of Anger, and the effects thereof.

The sonnes of Adam are of such a nature, that they wilbe feared & doubted, and cannot suffer to bee despised, nor to receaue any signe of contempt. If it seeme vnto anye one that any do labour to trouble him, he is straightwaye moued with anger & wrath

wrath and sodainly doth shewe it by contentions, debates, strifes, and in outrageous words and violent deeds. He boyleth so vehemently with impatiencie and furie, he hath so great desire to be reuenged for the iniury, that he perswadeth himself to be done vnto him, that he looseth al boldnes, and cannot dissemble his naughtie stomacke: and yet, it seemeth vnto him, that he is mightie and strong, and that he behaueth himselfe in good order, and that his heart is vpight because he suffereth none to hurt or bite him, neither to tread him vnder foote. But the holy Ghost by the mouth of Solomon pronounceth him to bee a foole. A foole (saith he) in a day shalbe knowne by his anger. His meaning is not, that the foole is satisfied to haue shewed his anger and wrath for a little space, and afterwarde returneth to be reconciled, and to bee freindes againe with them with whom he was angry: as euery one of vs must doe in following the goodnes of our heavenly father. For he endureth but a while in his anger: but in his fauour is life. And for to follow him, we must obey the exhortation of S. Paule. Be an-

Pr. 12. 16.

Mat. 5. 25.

Eph. 4. 29.
31.

Gen. 4.
Num. 16.
1. Sam. 27.

gry (saith hee) but sinne not &c. And againe, let all bitterness, anger and wrath, crying and euill speaking, bee put away from you, with all maliciousnesse, &c. We must not dwell long and abide in the company of the contentious, for to knowe the wickednesse of his hart: For, for every little thing done contrary to his will, hee wil shewe by iuuries, raging & violences, what he is within. As Cain against Abell, Corach, Dathan and Abiram against Moles: Saul against Dauid, the enemies of the truth against the children of God: Not onely among the Papists, but also there where they booke of the reformation of the Gospel.

The exposition of the seauenth commaundement.

In the third commaundement of the second table, the Lord our God doth not onely forbid all adultery, fornication, and al other vncleannesse in our bodies: but also all impure thoughts, and lustes of the heart. He forbiddeth vs vnchast behauiour, gluttony, drunkennesse

to edifie in the feare of God. 77

kennesse, and all other things whatso-
euer may entice & allure vs vnto vn-
cleannesse he commandeth vs to kepe
our bodies and soules chaste and pure:
or if the gift of chastity bee not geuen
vs, then to vse the lawfull remedy ap-
pointed by God, whiche is mariage.
for inasmuch as our bodies and soules Deu.5. 18.
are the temples of the holy spirit, wee Leu.18.25
ought to keepe them in all purenesse, Deut.23,
and not onely to abstaine from the car 17.
nall act, but also to be chaste in heart, Mat.5.25.
wordes and behauiour. The Lorde Esay.3. 16.
doth not only forbid adultery, but al- Ro.13. 13.
so all vncourteous, wrongful and in- Eph.5.18.
tollerable liuing together he wil haue 1.Th.4.
the life of married persons to be ruled Heb.13.4.
with charity. How great a fault God
indgeth adultery, may here be known
in that hee hath condemned it with
death, the which maye moze at large
bescene in Iob the thirtie and one
chapter, and Prouerbs the fift and six
chapters.

58

Fornication is forbidden.

Adultery is not onely condemned
and forbidden, in this comman-

D iit. Dement

demēt but also fornication, when both the offenders are single persons. Fornication is forbidden in expresse words in Deut. There shalbe no whore (saith the L.) of the daughters of Israel: the punishment of this sinne of fornicatiō which was so fearful among the people of Israell, is brought in of the Apost P. to bring all men to such fear of God, as may restrain them from it.

1. Cor. 10. Neither let vs commit fornication, (saith the Ap.) as some of them comitted fornicatiō. & sel in one day 23000 The life of man beeing so pretious, vnto our heavenly father as it is, it cannot be a smal sin that prouoketh þ Lord to proceede in iudgement euen to the death of so great a number: & therefore is this notable punishment (not without great reason) ioyned to fornication which was the cause thereof. For commonly, this sinne is little regarded, hauing natural infirmitye set beside it, in the vsual speech of mē to hide it withall. But the holy Ghost doth not so match it, in his speech, hee doth not set before our eyes in a cloak of natural infirmity, wherby we shold the lesse feare it: but putteth vpon it þ garment that indeede belongeth vnto it

it, enen a cloake bathed with the blood
 of 23000. There is a great difference
 between these two cloakes: the one is
 far vnlike the other. In the eyes of the
 holy Ghost, this sin is fearfully stay-
 ned with much blood: in the sighte of
 fornicators, there is nothing in it w
 is not natural & kindly, so diuers are
 their iudgements, and so great is the
 disagreement of their opinions. The
 Apost. P. reasoneth against fornicat- 1. Cor. 6.
 ors by the worthinesse of our bodie, 16.
 which are the members of Christ. Do
 ye not knowe (saith he) that he whiche
 coupleth himself with an harlot, is one
 bodie. For two (saith he) shal bee one
 flesh. Certain it is that the body of a
 harlot can be no member of Iesus C.
 And the fornicator, by the testimonye
 of the Apost. is become one body with
 her, hauing the same coniunctio with
 her in wickednesse, that the husbände
 hath with his lawfull wife in holines
 and by the appointment of the Lorde. Gen. 2. 24
 Mat. 19. 5
 Mar. 10. 8
 Eph. 5. 31
 There is great cause therefore, why
 the holy Ghost should so earnestly per-
 swade vs to fly fornication, making
 that sinne aboue all other, to offende
 against his owne body whiche doeth
 commit it.

ADultery and fornication beeing forbidden, the godly, louing and chaste life of married folkes must needes be commanded: Which, that it may be performed, almightie God requirerh of his children, that they do match themselves with such as feare him, and serue him after his worde. Such hath he promised to blesse: As for those that marry for riches, beauty and such outward things, when there is not the feare and true worshippe of

Ps. 128.

Gen. 6, 2. 3.

God ioined withal: they haue alwaies tasted of most greenous plagues from the hand of the Lord. Whereouer wee knowe, that if any thing must be kept holy in the whole life of man, it is the faith which the husband plighteth vnto the wife and the wife promisetht vnto the husband. All contractes and promises which wee make must faithfully be obserued: but if we make comparison we shall finde that mariage, not without great cause is named the couenant of God, Solomon sheweth by this worde, that God beareth rule ouer mariage, hauing it vnder his garde

Pro. 2. 17.

to edifie in the feare of God. 81

garde and protection. And for this cause if the husband breake his promise whiche hee hath made vnto his wife, he is not perjured onely towards her, but towards God. Asmuch Deut. 5. 18 is to be said of the wife, that she doth Ex. 20. 24. not onely wrong to her husband, but to the liuing God. For vnto him shee is bound, inasmuch as God wil haue the care of mantayning mariage whereas it is ordeyned by him, and he himselfe the authoꝝ of the same.

Therefore when we heare this worde of adultery, we ought to holde it as execrable and accursed: and let vs know that except we be sober, continēt, chaste and modest: God hath vs in great hatred, and our life is infected before him. For if our persons are counted pretious, and our liues held deare in his sight, he will also that the loyalty and mutuall faith which ought to bee betweene the husband and the wife be in price and estimation, that suche an honorable and holy thing as mariage is, be not set forth vnto reproche. And this ought to teach vs, that God wil not haue a man to cast an vnchastey vpon the wife of his neighbor, because God hath already coupled her

D. c. vnto

unto her husband he will him to bee
 her shadowe : and that when we think
 on euill, and set our mindes on anye
 vile lust: we ought to stand in fear of
 that sentence which is pronounced by
 the holy Ghost, as namely that **GOD**
 will take vengeance on al them, which
 violate and defile the holy coniunction
 which he hath set forth in his owne
 name.

60

Of mariage, and why it was
 instituted.

PL128.

Seeing that in lawfull mariage there
 is Gods blessing: it is manifest y
 in whoredome there is nothing but
 cursednes. Wherefore wee muste not
 delight in whoredome, but rather ab-
 horre it, seeing that therein there is
 nothing but wickednesse and euill suc-
 cesse. whereas in mariage there goeth
 a blessing. They which are married,
 must not with all greedinesse followe
 the lusts of the flesh and their sensua-
 lity, taking their pleasures and desires
 after their inordinate concupiscences
 but the ioye that the faithfull mari-
 ed folkes ought to haue, is that they
 should

should confesse that it is God that hath
 knit them together for to be united in
 such wise, that the one should not de-
 sire to be seperated from the other: but
 that in this vnion man should knowe
 that it is not good for him to liue a-
 lone: and therefore should loue his
 wife, whom God hath geuen vnto him
 to be with him, and to helpe him: the
 wife also to knowe that she hath bene
 taken out of the side of man, and ther-
 of made a woman, that she might bee
 an helper to man: and therefore should
 geue her selfe wholly to obeye her hus-
 band. That they should confesse that
 they are in a very honorable estate, as
 the sonne of God hath well declared,
 and that it commeth not from the in-
 uention of mans braine, but from the
 most auntient institution of God. Al-
 so that God hath made them perta-
 kers of marriage, to the ende they
 should possesse their vessels in honor
 and sanctification, and not in filthi-
 nesse and vncleannesse. Likewise if
 they haue children, they shoulde ac-
 knowledge that they are the instru-
 ments whereby God doth increase his
 Church, and the greater number of
 children they haue, let them reioyce
 Let

Let them reioice so much the more, cō-
fessing that the blessing of God is the
more vppon them and that God doeth
greatly honor them, when they are
made fathers and mothers of so great
a flock. They that want this know-
ledge and understanding, and which
doe not so reioice, though they be ma-
ried, & they come not neere y^e gate of
the whoresmongers and harlots house,
and that they haue a number of law-
full childrey: neuerthelesse yet as tou-
ching them, there nothing remaineth
but a curse and malediction: for vnto
the vncleane and infidels nothing is
cleane.

61

The Papists opinion concerning
marriage.

Our Lord God hath shewed that
all they that cannot abstaine
from marriage ought to vse it:
Yea and that which is more if any mā
see (although otherwise hee haue no
need) that hee can serue God better
being married, he is bound to marie,
considering y^e is a kind of life, that god
liketh well of, & accomteth honorable.
The

to edifie in the feare of God. 85

The Pope holy papistes on the contrarie side, (kicking against the holye ordinance of God:) affirme and saye, the ministers of the woꝛde of God, cannot be holy, vnlesse they abstaine from mariage. The high Priest (saye they) in the olde lawe, when he went into the Sanctuarie, must needes bee seperated from his wife: and againe that it is an ordinarie thing amongst them when they offer sacrifice vnto god, that he that is in that office must wholly renounce mariage, and haue nothing to do with women. Concerning the first, the papistes speake blasphemie against God, in saying that the Shepherdes of the Church of Christ, are called to sacrifice Iesus Christ. For the masse (as we knowe) is a verie deuillish and detestable thing. True it is that God commandeth vs to sacrifice the soules which we shall get to him by meanes of the Gospell, (as S. Paule also speaketh vnto the Romaines:) But as for the high Priest of the olde law, he was a figure of our lord Iesus Christ, which is not at this day in vs, and therefore it is a beastly and blasphemous argument, wherewith the papistes haue
Deceiued

Ge. 1. 27.
& 2. 24.

Ro. 12.

Heb. 13. 4.

Deceiued the simple people, in that they haue not suffered their priestes to be married and are come to this point to cal the state of marriage a defiling, and so despise the ordinance of God. The holy Ghost hath pronounced that marriage is honorable for all men: and yet the papistes dare affirme that it is foule and filthie: therfore the deuill is the authour and finder out of their doctrine. And great occasions haue we to prayse God, and to giue him hartie thanks, for that hee hath drawn vs out of such a confusion, and hath shewed vs the only way to serue him, so þ we may be out of all doubt that he liketh well of our life, that we cleaue simply to his word, not adding any thing to it, but followe the pure rule, that is contained in the same.

Deu. 4. 2
& 12. 32.

62.

Christians must be sober, continent,
chast and modest.

The will of our God is, that wee should liue soberlye and chastlye, that christians should bee no adulterers, no fornicators, not giuen to idlenes, wātonnes, drunkennes, gluttony, nor

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nor to anye such like, but that they should abstaine from al these things, and endeuour with al godly affection to discharge their dueties according to his word, and to walke befoze him in holines all the daies of their life. Whosoener are giuen to dissolutenes and excesse, it is certain that they are not spirituall, what countenance soeuer they make to the contrary, but they follow the flesh and perfoyme the filthy workes of the same: and therefore is this horrible sentence pronounced against them, that they shall not be inheritours of the kingdome of God. It is the will of our heauenlye father, that christians, should liue soberly and moderately, auoyding all occasions whereby they might be entyced and prouoked to wantonnesse and vncleannesse. But it is not sufficient onely to restraine the outragious wantonnesse and lust of the flesh: but also the flesh when it is moſte sober, and in his best temperance, must be subdued and repressed, least it fulfill his lustes and desires. For the most sober and temperate are manye tymes moſte assayled with temptations.

Ex. 20. 14.

Luk. 1. 75

Gal. 5. 19.

1. Cor. 6. 9

Tir. 2. 12.

The

The exposition of the eight commandement.

In the fourth commaundement of the second table, the Lord our God Deu. 5. 19 doth not onely forbid all stealing and Eph. 5. 3. 5 such robberies as are punished by Col. 3. 5. such robberies as are punished by Ps. 62. 10, common lawes: But he forbiddeth al 1. The. 4. 6 stealing in heart, that is, all desire of Ex. 22. 21. any mans goods wrongfully. He forbiddeth al deceit and wrongfull dealing, al vnlawful and deceiue able occupations, whereby we plucke vnto Eph. 4. 28. vs anye part of our neighbours substaunce, whether it bee by violence, by fraude, or by anye other meanes, that God hath not allowed by his word. And on the other side, hee chargeth vs, to be content with that portion which the Lord hath lent vs, to applye our selues honestly in our vocation and calling, to liue of that which is our owne, and also to bee helpfull vnto others. All such as feare God, must haue regard that the possession and getting of their goods, be without couetousnes, fraude, thefte, and deceit: but honest and pleasing God, as comming by inheritance, or of

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of honest and diligent paines taking: for God in this commaundement forbiddeth vs to take awaye or keepe any thing that is due to another, by what meanes soeuer it be done: wherefore false weightes and measures are forbidden: thinges founde by chaunce must not be kept, but restored againe to the true owner. That which is lent with vs to keepe and lent vs, must be wholly geuen home againe. The duties that are due vnto euery man must be done vnto them, and no man must be defrauded of the thinges that are his. Debtes must be payde at the time appoynted without the hurte of our neyghbours, but especially the wages due for mans worke must be paid truely and quickly. The Lorde expoundeth this commaundement ver. 19. ye shall not steale, neither Deale falsly, nor lye one to another saith the Lorde. For in so much as God is a spirite, he hath not onely regarde to robberies that be committed in deed, but he considereth as well our secret enterprises, our deuises and purposes, and the desires of our minds, to come by ryches through our neyghbours losse.

Leu. 19. 11
Io. 4. 24.

Diuers

Diuers sortes of stealing.

There are many kindes of theeu-
ries: for some vse priuy and secreet
fleights, when they drawe to them-
selues by subtle meanes and practises
the substance of another: other vse o-
pen force and violence: and some vse
more slye feates, and such close couen-
ances, that a man shall not be able to
accuse them before the world: and yet
because they walke not in al simplici-
tie and vprightnes, they are theeu-
es before God. But in the meane tyme
we haue to note, that god iudgeth not
of thestes after the manner of men:
for they which liue in great credite &
reputation before men, shall not cease
to be condemned before god: and ther-
fore we must not bying our own fan-
tasies to iudge of thestes thinking to
escape the hand of God, when we shal
not be condēned by men, nor punished
by earthly iudgement: for god proce-
deth in this, muche further and
higher. And indeede, when God
threatneth a woe by the prophet E-
say, that hee which hath pilled and
spoiled others, shal be rewarded with
the

Ex. 20. 15.

Deu. 5. 19.

Esay. 33. 1

to edifie in the seate of God. 91

the like: hee speaketh not of pettye
theeves, which are ledde to execution
but he speaketh of great Princes and
Monarchies whiche beare then the
swaye throughout the worlde. And
again in his first chapter, when hee
addresseth his talke against the holye
people which was the church of God.
Thy Princes (saith he) are rebellious
and companions of theeves. Cer-
taine it is, that none charged these of
these: but they sate as Iudges and
condemners of other pettye theeves,
and yet sayled they not to be condem-
ned befoze God. And thus the theeves
here below on earth, are notwithstanding
accursed by the lawe of God, &
he hath pronounced on them his de-
terminate sentence in this comman-
dement. We must therefore humble
our selues vnder the iudgmēt of god,
and know, that we shall gaine little,
although our theeueries be excusable
befoze men, and although we couer &
colour them neuer so cunningly. For
in the meane time, the lawe of God
shall haue hys course, & the execution
therof shalbe ready at hand to cōdemn
vs, god hath forbiddē nothing which
he wil not cal into an account.

Against

Against wrong and oppression.

Ex. 34. 6.

Ex. 20. 15.

Deu. 15. 7

Pro. 28. 27

Mat. 25. 40

FO: as much as we are the children of God, who is iust and righteous, gentle and mercifull: we should wish to do wrong vnto no man, neither vse our neighbours with crueltye or deceit. We do wrong vnto a man, when wee giue him not that which wee owe him, or when we take from him that which hee possesseth iustlye, and without the which hee nor his familye can bee maintayned in this life. And this wronge is done most commonly to them that are poore & haue no aboundance of wealth: for as much as they haue no power to defend themselves, and that no seruice nor pleasure is looked for, at their handes. This commeth also because of their weakenes, why God abhorreth those which do them wrong, and counteth it dishonour done by them: not that it is lawfull to do wrong vnto y^e richer sort nor to pul away from the that which they possesse, though they be wicked, and haue nothinge sanctified to their vse. Nowe although wee ought

to edifie in the feare of God, 93

ought to doe no wrong to such kinde
of people, yet haue they no neede to
be commended, for they will not wil-
lingly suffer to be wrounged: and as Prou. 14.
they well thinke, they are strong e-
nough to defende themselves, and do
rather pul away the goods of others,
then to suffer any losse or hinderance
at all. Likewise God hath no care to
commend them, but he commendeth
vnto vs the needie pronouncing that
the wroung that is done vnto them,
turneth to his dishonor, and that the
euill and iniurie that is doone to the
pooze, is done vnto himselfe: so that
when a pooze man is wrounged, we do
not iniurie to him only that hath no
power, but we stande vp against al-
mightie God who knoweth well how
to reuenge the wrong that is done to
him. Though a man be neuer so pooze
and needy, yet he ceaseth not to be the
worke and creation of God, aswell,
or better, then the richest: and soas-
much as he is his worke, God will
surely take care of him, and not for-
sake him: the which may be a great Iosh. 1. 5.
comfort to the afflicted, and a perfect Psal. 118. 6
assurance of the fatherly care of God Heb. 13.
towards them. On the other side it 6. 7.

ought

ought to feare & terrifie the vnmercifull and cruell: for in doing wrong to the needy, they doe not despise the worke of a man, but so much as lyeth in them, they destroye what God hath made, wherein they take a worke in hande, which they cannot bring to an end, & the wrong & they inuent for their neighbour, shal fall vpon themselves. The world is ful of such as do wrong vnto the needy, whereupon it followeth that God is greatly dishonored, although all the world would be esteemed, that they reuerence and feare God, as they ought to doe.

Psal. 7. 16,

66

Against couetousnes and vsurie.

According to the iudgement of the worlde, and sence of the flesh, the manner to abounde in worldly wealth, is for a man, to get and laye vppon for himselfe, and to keepe and holde it, & not to disperse the fruites which come thereof, but to make a treasure of them & to spend warily for his owne vse. For we see by experience, that they which doe so vse them, become soone riche, or at leastwise

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leastwise are esteemed such: for wee see them possesse much goods. Contrarywise, they which make great cost, though they greatly abound doe consume them by little and little: and especiallie they which dispende riotously and prodigally where there is no neede, but in pompe, in delicacie, pleasure and ostentation. On the other side, there be which are liberall, & distribute their goods plentifully, and yet cease not but still to abounde, and do greatly entreate: contrarily, there are which be so sparing & they wil not vse nor shew mercie when neede requireth: and yet they waste and come to pouertie. Although the first is of the gretest shew, and that it is commonly seene with the eye: yet is it not, so certaine as the contrary: A smal thing & the righteous hath, is better then great riches of the vngodly. Blessed is the man & feareth the Lorde &c. Riches & plentifulnes shalbe in his house: and his righteousness endureth for ever. To gather riches together it is lawfull, but wee must take heede wee set not our hearts vpon them, otherwise we shall gather but with vanitie: for
it is

Ps. 37.16.

Ps. 112.1.

3.

Ps. 62.10.

- it is a great vanitie for a man to occupye himselfe with greedinesse and couetousnes. As Dauid saith doubt-
 Psal. 39. 6. lesse man walketh in shadowe, and
 Eccl. 4. 7. disquieteth himselfe in vaine, he heapeth vp riches and cannot tell who shall gather them. Againe, I turned and sawe vanitie vnder the sunne. There is not only vanitie in such labouring, but also great cruelty: for they which gather couetously, care least to doe wrong vnto their neighbours: For the which cause they are called in the Scripture theeues, robbers, and murderers: and it is laid to their charge that their handes are full of bloud. The vsurers and couetous, haue no pittie vpon the poore, they are cruell and vnmmercifull, and therefore their greedie desire, shall encrease to their confusion, and as their money encreaseth, so shall they encrease the heapes of their sinnes. He that loneth silver shall not bee satisfied with silver, and he that loneth riches shalbe without fruite thereof. But that which is the greatest miserie of all, and which surely ought to feare, the oppressors, the couetous, and cruel vsurers, is the depriuation
 and
- Amos. 8.
- Isa. 5. 3.
- Mat. 25. 4.
- Eccl. 5. 9.
- Esay. 1. 59.

to edifie in the feare of God. 97

and loosing of the true and heavenly riches, which are much more precious then all the transitoꝝe treasures of this life.

67

Of riches and how they hurt.

Our Lorde Iesus Christ verye aptly in his Gospel, compareth riches and woꝝldly pleasures to thornes, foꝝ as thornes haue saye greene leaues, and beautifull blossomes, and flowers, that may allure a man to reach at them, so if he take holde of them hastily, he shalbe sure to be prickted with them. So there seemeth to be a certaine beautie, and sweetenesse in riches, therby to purchase woꝝldly pompe and pleasures: but if a mā with greedy desire reach at the, they will wound him & pearce him to the hart. Foꝝ riches & woꝝldly pleasures, picke in getting, they picke in keeping, and they picke in departing: and comonly they wound a man so greuously, that without repentance they kil him foꝝ euer. Rightly therfoꝝe are they resembled to piccking & dangerous thornes, & there is
E nothing

Mat. 13.

22.

1. Tim. 6.9

- nothing that doth so fully possesse the minde of man, nor so mightely pull it from God, and the care of saluation: as the studie of riches and worldly pleasures. Wherefore our Saviour Christ sayth, that it was as easie for a Camel to passe thorough the eye of a needle, as for one whose heart was possessed with desire of riches to enter into the kingdome of God. The same thing in effect, he also teacheth in the parable of the rich man, that made a feast for the marriage of his sonne, and sent his messengers to bid the guesstes, and they refused to come, pretending sundrie excuses: One sayd
- Mat. 19. 24 I haue bought fine yoke of Oxen, and must needs goe proue them, I pray thee haue me excused: Another sayd, I haue bought a farme, and must go see it, I pray thee haue mee excused.
- Luk. 14. 16 The thirde sayde, I haue married a wife, and therefore I cannot come. By this feast is meant y^e communion of the gospel & benefit of our saluation purchased by Christ. To this feast me are called by Gods messengers, that is by the faithfull ministers of Gods worde, the excuses made shewe what causes commonly they are, that with holde

to edifie in the feate of God. 99

hold mens minds frō obeying y^e word
of God, & cōming to the gospel: y^e is,
the cares of the world, the study of ri-
ches, & the pleasure & pompe of this
life noted by these 3 kinde of things,
whereof our saviour Christ speaketh
in the same place. And would to God
these impedimentes had choaked the
word of God, & hindered y^e hearing of
the gospel in Christes time onely, &
were not of greater force in the harts
of men at this day in England. And
the cause thereof, is the care of the
world & love of riches, which maketh
thē to have no regard of the worde of
God, nor of their owne saluation.

Mat. 6. 24.

27. &c.

68

Howe riches ought to be vsed.

If a man be rich, hee must vse the
goods he hath in his handes, and
that in doing homage vnto God:
which he cannot doe. vnlesse he be cō-
tent therewithal to resigne thē vp, & to
forgoe them; & then vse them as it is
meete. There are two thinges requi-
site, if they y^e haue, & possesse riches,
will vse them aright. First of al, they
must be poore in spirit, that is to say,
they must not be tied to their riches,

Mat. 5. 3.

Pl. 62. 10.

E 2

but

but when it shall please God to make them poore, they render vp the whole into his handes, and desire nothing, but to haue their cōtentation in him. Secondly, while it pleaseth God they shall enioye their riches which they possesse, that they knowe howe to vse thē moderately that it be not to glut themselues with them, and to hurte their neighbours to make themselues gorgeous & braue about their estate, but alwaies vse them so, as God hath commanded. And if we be poore, God will prooue our patience by this meanes, and haue vs to depende wholly vppon him. Hee that hath much must not trust in his wealth, he that is poore and low, must know that hee hath his Father in heauen, and that the blessing of God is better then all the kingdomes and treasures of this worlde. When we haue scraped together, all that wee can possiblie desire, if God blowe vppon it, it will all goe to winde: but if God blesse vs, bee it neuer so little, that hee hath giuen vs, it will suffice vs, it will be ynough for vs, to liue from hande to mouth, for Gods hand shall continually be stretched out vppon

1. Pet. 5. 7.

Ps. 40. 17.

Esa. 40. 24

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pon vs to content vs. So then seeing
God, hath set downe this rule that
men content themselves with that he
giveth to euerie one: it is certaine,
that whosoever coueteth to be riche,
he cleane casteth off the yooke, & sub-
mitteth not himselfe to Gods order.
Wherefore let vs take heede to our
selues, & be content to be nourished in
this worlde, knowing that God hath
reserued this office to himself, as he we
aske & craue at his handes our dayly
bread. Let vs worke, & do our duties
in our vocations. And if it please god
to encrease vs moreouer & beyond our
hope, and cause our riches to growe:
let vs yeelde him praise and thanks
for the same.

1. Tim. 6.

Mat. 6. 12.

Luk. 12. 3.

69

We must haue an assured faith, and
a contented minde.

There are two things without the
which we shall neuer be able to
performe any acceptable obedi-
ence vnto God, in this eight coman-
dement. The first is an assured faith
in the promises of God, that he will
prouide for vs thinges necessarie, as
well for the bodie, as the soule: and

¶ 3

that

- that he hath charged himselfe, aswell
 1. Pet. 5.7 with the care & prouision for the one,
 as for the other. This faith (if it were
 true) would consume many feares, &
 cares of our minde for worldly mat-
 ters: so y we might apply our selues
 Mat. 6. 33. vpon the care of better things. This
 did the holy ghost knowe very wel, &
 therfore mening to cure couetousnes,
 Heb. 13. he maketh the plaister of faith saying
 5.6. Let your conuersation be without co-
 Iosh. 1. 5. uetousnes, for he hath said, I wil not
 Ps. 118. 6. faile thee nor forsake thee. When our
 heartes shalbe fully perswaded that
 the Lorde will not leaue vs, nor for-
 sake vs, we cannot be so greatly tor-
 mented, with the care to liue and to
 obtaine necessarie things for vs: ha-
 uing so strong assurance for it, as is
 his promise, who hath made al things
 of nothing with his worde. The se-
 conde thing is, to finde a contented
 mind with y which we haue already.
 And therfore to stay in it, as in a pore
 portion. W great thankfulness of hart
 to our God for it, bearing our port &
 countenance in all our doings accor-
 dingly, without any exceeding what-
 soeuer. For if once our affections shal
 overflow the bankes of our conditiō,
 so

so that in mind we burne with the desire of a better, our dooings can neuer be perswaded, that they must so neerely be looked at, but y they may borrowe a little of conscience & equitie, to make the prouisiō according as the desire directeth. This doth the Apostle confirme in plaine speech to Timothy, where after perswasion to be content with y we haue (because the 1. Tim. 6.9 gain of godlines is great) he telleth vs plainly, y they who wilbe rich, fall into many temptations, snares, and many noisome lusts. This is the danger of them that are fallen so far into friendship of a better estate that they wilbe rich. This being once set down and determined, not only conscience is constrained to depart, but also thankfulness to God for our present estate doth in like manner forsake vs.

70

The exposition of the ninth
commandement.

In the fift commaundement of the seconde Table, the Lorde our God vnder one kinde, doeth giue vs a Eph. 4.25.
generall doctrine, meaning, that Pl. 15.2.

¶ 4

we

Pro. 27.1.

wee may not speake any thing to the
 reproch of our neighbour falsely, that
 we should neither lye, flatter, nor dis-
 semble, that we should neuer tell false
 tales behinde our neighbours backe,
 that wee should not in priuate offen-
 ces speake any thing, although it be
 true, to the hurting of our brothers
 good name, if by priuate admoniti-
 ons he may be woone. Hee beareth
 false witness, that of hatred, enuie,
 friendshippe, or affections, eyther
 concealeth, or vttereth not the truth,
 or by his witness ouerturneth the
 same. Truth in all matters, by this
 lawe is commaunded, and lyes dissi-
 mulation, flatterie, and whatsoeuer is
 false and fained is forbidden.

71

What it is to beare false witnes.

IF wee will obey God, wee must
 maintaine the honour and credite
 of our neighbours, as much as lyeth
 in vs. For when hee hath forbidden
 vs to hurt his good name, he willet
 also on the contrary side, & we main-
 taine & honoꝝ & estimatiō of al. Now
 it is not sufficiently maintayned in
 his

Deu. 5.20.

to edifie in the feare of God. 105

his estate, when we harme it not, except we withall procure the good thereof. Therefore when we shall come in to iudgement, we must take heede of hurting those by any false report, any lying, or any forswearing, whose honor and good we are bounde to procure. For he which shall beare false witness against his neighbour, hee killeth and robbeth him, as much as he can, and he doth all the euill whiche proceedeth from perjury. And this is the cause why God commaunded in his Lawe, that the witnesses should be the first which should lay hands to the execution of him that was punished for any euill deede, to the ende it might be knowne, that by their voices and by their tongues, they had putte him to death, and that the witnesses should be put in greater feare of speaking otherwise then the trueth, when every one should thinke he hath to render an accompt to God, if he shall haue beene a witness against any man.

Ex. 20. 16

Leu. 19. 16

Deut. 17. 7

So then when question is of being a witness, every one must deepe-
ly consider of the matter, and take diligent heede, he enlarge not his consci-

Pro. 10, 12

ence, but that he speake in pure simplicity, that which he knoweth to bee true before God. And here we are to think not onely of false witnessings, which shalbe against the life of a man, but of such also which concerne their goodes and estimation. And thus are we warned in all respectes, to procure the honoz and profit of our neighbours, when we are to beare witnes. And yet not so, that vnder this shadowe of couering the iniury of him that hath offended, or of preservinge his goods, we lie before God. For if the honoz of men be deare vnto vs, what ought the honoz of God to bee, if we will make comparison?

If God haue a regarde and care of vs which are but poore creatures: let vs not thinke that in the meane time he will forget himselfe. But if by false witnessse, wee seeke to beare out and bolster him that hath offended: if we couer the faulte and dissemble it: It is certaine, that wee blaspheme the name of God and deface his glory asmuch as lyeth in vs.

Against

Against flaunderers and
lyars.

There is no man, but desireth to
haue a priuie freinde which is
no talker, and babler, to the end
that if he haue any thing in his heart,
which doeth trouble and grieue him,
that he may safely open the same vnto
his freind, & y^e he may be somewhat ea-
sed and relieved: he hopeth also, that
that which he hath declared, shall be
kept secret, or at leastwise that the
thing, shall not bee expounded other-
wise, then it was spoken: and that hee
will not labour to hurte him, nor to
bring him into hatred with his neigh-
bour, according to this commande-
ment: Thou shalt not beare false wit-
nesse against thy neighbour. There are
some which think and beleue, that it
is not euill done, to reueale secretes
to condemne their neighbours, and
to publish their imperfections: but
the holye Ghoste heere condemneth
all suche personnes, calling them
flaunderers

Ex. 20. 16
Deu. 5. 20
Leu. 19. 16

108 Fruitful instructions,

- Pro. 12. 13. slanderers, by the mouth of Solomon. And it is notwithstanding good cause that such people are condemned. For first of all they are hypocrites, secondly
- Mat. 7. 5. they are transgressors of the Law: Thirdly, they set themselves before the Law, in condemning it. Speake not euill one of another brethren, He
- Iam. 4. 11. that speaketh euill of his brother speaketh euill of the Lawe, and condemneth the Law, and if thou condemnest the Law, thou art not an obseruer of the Lawe, but a iudge. Infideliitie & vnfaithfulnesse hath taken roote in their hearts, whereby they are ledde to betray their neighbors, in discouering that which they ought to keepe secret. Moreover, if we be not ledde by loue, we cannot be faithful vnto our neighbors: for to dissemble their imperfections, there is no strength in vs that is worth any thing. except it bee exercised by loue. And if by loue we must exercise faithfulnesse, the whiche is set against false witness bearing: it followeth that the slanderer, is ledde with hatred to discouer the secret, and consequently that he is a murderer. For whosoener hateth his brother is a manslayer. He that loveth not his brother

1. Io. 3.

25.

1. Io. 3. 14.

25.

to edifie in the feare of God. 109

brother, abideth in death. Yet neuer thelesse let vs not feare to bee accused of slaunder, though we accuse them which leade a slaunderous life, though we rebuke them, reprove them, and threaten them either priuatly or publickly: and though we laboꝛ to gette them punished and chastened, to the end that slaunders may be taken away from the people of God, and the offenders brought again vnto God by true repentaunce so much as we can.

Ma. 18. 17
1. Tim. 5.

Otherwise we should be vnfaithfull vnto GOD, and to his Church. we shoulde be like them which suffer the sheepe to be deuoured, in sparing the wolves.

20.
2. Tim. 4. 2

73

Of true and false witness.

WHEN we witnesse or speake truth against the wicked, for to send him to death: though we saue not his life: Yet do we not cease to be true witnesses, and to saue liues. For in purchasing the punishment of the wicked, we

Deu. 17. 9

Ro. 13. 3

1. Tim. 2.

2

wee are cause that diuers doe liue
in peace and rest: and thus doe wee
preserue and saue liues, the which is
a very acceptable thing before GOD
who will haue the Magistrates to
punish the malefactor, vppon the othe
of two or thre witnesses, that the e-
uill being purged, we might lyue in
peace.

Nowe if the Lorde be carefull of
such temporall and corporall sauing
and preseruing: Let vs vnderstande
that by a farre stronger reason he ta-
keth care for the spirituall and eter-
nall sauing of liues: as he hath al-
wayes shewed, when he rayled vp true
men, which haue geuen themselves to
shew the way of trueneth vnto his peo-
ple: as were Noah, Abraham, Lot,
Moyles, Iosua, the iudges, the ho-
ly kings and Prophets.

And not content heerewith, hee
hath sent his owne sonne, who not
onely was a true and faithfull witness
for to preache deliuerance as a mini-
ster and seruant, but by himselfe
hath made the purgation of our sins,
shedding his moste pretious bloodde
for the eternall redemption of our
soules.

And

And if the deliuerance of our soules
be so pretious before God, that he hath
not spared his owne sonne : It follo-
weth therefore, that we must be careful
thereof, before all other thinges : O-
therwise we are great contemners of
God, and renounce to be saued and
redeemed by Iesus Christ: the which
is to do him great iniury, and conse-
quently to put our soules in bondage
with the Deuill.

Heb. 1. 3.
& 9. 12.
Ro. 8. 32.

Nowe for to be carefull of our de-
liuerance, we must as Iesus Christ
hath sent vs his Apostles and disci-
ples for to be true witnesses vnto vs,
and as much as lay in their ministerie
haue deliuered vs from death and dā-
nation : euen so still now we shoulde
demaunde of him such Pastors and
Ministers, which wil be true witnes-
ses, and declare nothing vnto vs, but
the pure word of God, to the which if
we cleaue by faith & repentance, they
shall deliuer our soules. But as they
are the most profitable witness, which
preach vnto vs Iesus C. euen so the
most exquisite deceiners ar they which
vnder y^e shadow of religio, do set forth
mens traditiōs, & doctrines of diuels
vaine speculatiōs and subtil questiōs.

2. Tim. 4.
3.
1o. 8. 44.

For

For such, so much as they can do shut
vp the kingdome of heauen from men
and doe' deliuer them vnto the De-
uill.

74

Wee muste not vpholde the
flaunderer, but beare with
our brethrens infir-
mitie.

In the worde of God, not only those
are charged with this sinne of false
witnesse, that first set on foote, and e-
rect a false tale to the discredite of
their neighbour, but those also that by
their approuing of it, and eares wil-
lingly opened vnto it, doe vphold the
same. For notwithstanding it were
set vp, yet must it of necessity fal down
again, if it shoulde finde none that
would by y receiuing and approuing
thereof, vnderpropp it, and (as it wer)
lende their shoulders vnto it. Ther-
fore it is said by the holy Ghoste in
Exodus: Thou shalt not receaue a
false tale, neither shalt thou put thy
hande with the wicked, to be a false
witnesse.

Ex. 23. 1.

It

to edifie in the feare of God. 113

It shall not excuse vs, that we were not the first authoꝝ of it, neither yet that many aswell as we, did beleue it, but we are taught to take heede, how we giue credite to report, euen strengthened with the approbation of many (whereof notwithstanding wee our selues haue no certayne knowledge) that we be not so hasty to giue sentence in our hart, and much lesse in place of iustice vse our testimonye against any, vpon no sufficient ground, moued onely by the speech & reportes that runne abroad. We are taught, neither to goe, nor ioyne with the mightie to witnesse a false matter for fauour or feare: neither yet vpon a kinde of foolish pittie, to honoꝝ the poore, and to ioyne with them in their vniust cause: so pretious woulde the Lorde that the regarde of his trueth should be. It is not lawfull for vs to agree with any against God. And as for the easie eare that so soone receiue the slanderers report, the holye Ghost geueth the medicine for it in the pꝛouerbes: As the North winde (saith he) driueth awaye the rayne, so doth an angry countenance the slaundersing tongue. It is the ouer good enter.

Pro. 25. 23

entertainment, that the slanderous tongue findeth that cheriseth it : for the heauie countenance driueth such guesstes cleane away. It is forbidden as a sinne against this ix. commaundment, to blaze abroad the infirmities of our brethren : and therefore wee must admonish one another, and so to hide sinne and iniquitie : we desire you brethren (saith S. Paule)

- 1 The. 5. 14. admonish them that are vnruly: comfort the feeble minded: beare with the weake : be patient towarde all men. It is forbidden to expounde thinges that might bee well taken, into the worse parte : and for some litle blemish to deface the whole . It is commaunded vs to shew forth our zeale against sinnes that be alreadye ripe in our selues, and to turne it that way to be reuenged vpon them , when it woulde be so gladly occupied in suspecting and surmising euil in others, which either is not so at all, or at the least, not so cleare as in our selues. So that alwaies this bee our rule, from the sight of our owne sinnes , to proceede to the repprouing of others.

Mat. 7. 3.
4.

The

The exposition of the last commandement.

In the former commaundementes, Ro.7.7.
 God would suppress our will and Ge.6.5.
 affections, but in this tenth comman- & 8.12.
 dement in playne wordes hee forbid-
 deth all inwarde desire, whatsoener
 is unlawfull to be done, as the rebel-
 lion of the flesh, all corruption of the
 olde man, all blot of originall sinne:
 he utterly inhibiteth al euil thoughts,
 light motions, sodaine affections, yea
 though we neuer fully purpose them,
 neither consent willingly to do them. Pro.20.9
 Concupiscence wherewith wee loue Ro.7.23.
 our selues, and seeke our owne como- Ep.4.22.
 dity only, not caring for others, and Col.3.9.
 are wholly in our nature corrupted, is Ro.6.6.
 the very selfe same vice or originall
 sinne, wherunto we are borne or sub-
 iect. God requireth of vs holines and
 cleannes, and not onely outward
 righteousness of works, but the mind,
 spirite, and the powers of the mind, &
 perfection and holines, such as he him-
 selfe is indued withal. And because y
 al mē are corrupted, & therfore vnper-
 fect by nature, in mind & thought, &
 also

also in it selfe : by this commaundement we are all conuicted and found guiltie of sinne befoze God, as is moze at large taught in the leauenth and eight chapters of S. Pauls Epistles vnto the Romaines.

76

What is ment by the word couet.

TO couet, sometimes importeth the will which is in a mā, as whē one shall cast his eye vpon the goodes of his neighbour, if he shall be tempted to couetousnes, and that he nozish such a temptation in him, and geue himselfe the bydle : sinne then hath wonne so much, that he hath a resolute will in him, that he coulde wish well, that the same were his. This is one kind of desire which importeth with all a will, when a man shall consent vnto sinne, and if he had the meane, he would put in practise his wicked will and purpose which he hath conceived. Now such wicked desires haue bene already forbydden, when it hath bene said, Thou shalt not steale: thou shalt not commit adultery. For God hath not onely forbydden the acte of forni-

Ex.20.17.

Deu.5.21

Deu.5.18

19.

Ex.20.14

15.

to edifie in the feare of God, 117

fornication, and stealing, but to desire
and lust after either the wife of ano-
ther, or his goodes and substance.
But there are other desires and lusts,
to the which we cleaue not at all, to
consent vnto them, which oftentimes
tickle and stirre vs vp, and wee per-
ceiue some motion in vs which is a-
gainst God, and is rebellious to the
integritie and vprightnes which is
contained in the law, and such desires
are forbidden in this place. For God
not without cause, hauing condemned
all euil desires, and affections. anne x-
eth that this is not yet such a perfec-
tion as hee requireth: but wee must
know, that euery affection which stir-
reth vs vp vnto euill, (although wee
conclude not anye thing within our
selues, neither rest our selues vpon it,
that if onely a concupiscence forcea-
bly breake forth in vs and wee strue
therewith:) that this is a sinne com-
mitted: and wee are culpable before
God. And thus we see what integri-
tye the Lorde requireth of vs in this
commandement, whē hauing forbid. Deu. 6. 5.
den wicked desires, he adioyneth that Mat. 22
both our senses and mindes must bee 37.
locked vp in such sort vnder his feare Mat. 12.
and 29. 30.

and inflamed with such a loue and desire, to walke in all holines, that we be not moued or diuened either on one side or other, by any wicked passion, to desire either the gooddes or the wife of another.

77

What is ment by the word neighbour.

By the word neighbour, God meaneth not onely our kinned and frends, at whose hands we hope for some profit and aduantage, or which haue deserued some recompence at our hands: but hee wil haue vs to haue an eie, to the cōmō aliāce, which he hath set among vs: for therfore are we all formed after his Image, and beare his marke. Besides this, we be all of one nature, the which ought to hold vs in true vnity and brotherlye lone: but many make themselves unworthy of it: for some be ful of wiliness and malice: some are full of pride: & other some are ful of harmefulnes: so that (as much as lyeth in thē) they do cut off themselves, from the araye and cōpany of neighbours: & yet notwithstanding

Deu. 5. 21.

Ex. 20. 17

Luk. 10.

29. 37.

Pro. 27. 10

standing, although men deserue not
 .5 be counted and taken for neigh-
 bours; yet in bearing them loue, wee
 shewe it is good reason, that God
 should ouerweigh our owne naughti-
 nes. Such as are our enimies & laboꝝ
 to deuour vs, do notwithstanding, not
 cease to be our neighbors, in respect
 of y order that God hath set. And for
 the same cause also our Lorde Iesus
 Christ telleth vs, that it is no charity
 to recompence him, that hath done vs
 a good turne or seruice, nor to loue
 those whō we like of, or at whose hāds
 we looke for some profit. For the hea-
 then do as much as that commeth too,
 but they do it not to obey god and his
 law, and when we haue regard of our
 owne profit, it is rather a louing of
 our selues, then any point of charitye.
 For the markes that charity shooteth
 at, are god, and the communion or fe-
 lowship that ought to be among vs: &
 then it is a true prooofe y we are desir-
 ous to loue God, when we endeuour
 to do good, euen to them y are vnwor-
 thy of it. But because we are very far
 from the perfection of y law: it behoou-
 ueth vs to fight against our owne na-
 ture, that we may obey God. For the
 true

Mat. 5. 46.

Luk 6. 27.

Act. 7. 60.

1. Cor. 4.

13.

true exercise of christianity is, to acknowledge and bewaile our own sinfulness and infirmities in discharging our duty towards God, and thereupon to labour and endeavour to winne of our selues from day to daye, so as our lustes maye not ouermaister vs, but rather that God may haue such superiortie, that in stead of louinge our selues we may labour to imploy our selues in doing good wheresoever he calleth vs.

78

We must applye our thoughtes delight, and desires to profit our neighbour.

The lord our god commandeth vs, to bring our desires, thoughtes, and delightes, vnto the good and benefit of our brethren: and that wee bring not onely handes to do well to our neighbours, but also heartes, thoughtes, desires, lusting, longing and delighting therein: according as the Apostle testifieth of himselfe, that hee was delighted with the lawe of God according to the inner man: wherunto accordeth the holye Ghost
by

by the mouth of Salomon saying: It
 is ioye to the iust to doe iudgement. Pro. 21. 15
 Manie haue bene brought to doe
 outward things in themselves good,
 which neuer had any ioyefull desire
 in them to glorifie God with them:
 but the holy ghost worketh in his, not
 only a change of workes, but also an Ps. 51. 10.
 alteration of thoughts, desires, & de-
 lights, & their desires may be holden
 within & which is good, wherein it be-
 houeth a Christian to be carefull, euē Deu. 29. 4.
 thus to transfoyme his delights: not
 taking it sufficient, if hee shall haue
 brought the at any time, fro & which
 was euill vntill he haue ioyned them
 to & which is good. Wherefoze, let our
 care be encreased this way, & let vs
 be far fro thinking & the grace of god
 only reacheth vnto the deepe and full
 consent, letting desires and thoughts
 take their libertie in their corrupti-
 on: but we must confesse (as the truth
 is) that his grace not onely bydeleth
 thoughtes from rushing into that
 which is euill: but also giueth them
 a sweete taste in that which is good
 and holdeth them greatly thereunto.
 Wherefoze let vs seeke after the grace
 of God, not only to season our deedes,
 f but

but also our thoughtes and Delights therewith, that our studie & thoughts may be occupied in that which is acceptable vnto him.

Concupiscence restrayned by
the Papistes.

The Papistes doe restrayne this worde of concupiscence, to those euill affections & desires which import a resolute will, and full consent, the which is against the natural sense of Moyses, and yet is it a doctrine fully concluded among them. And although they cannot deny that to be pricked and prouoked with an euell and wicked desire is a damnable vice, and which proceedeth from originall sinne, and from this corruption which we draw from Adam: yet they imagine that after Baptisme this is no more a sinne. As if such a fantasie come into the minde of man, to doubt of the promises of GOD, to murmur against him, to bee angrie with him: when a man shall bee afflicted, if it come into his fantasie to accuse God of iniustice

Ex.20.17.

Deu.5.21.

justice and crueltye, this is not a sinne, saye the Papistes. Neither are these of the rudest and ignorantest sorte amonge them whiche speake thus, but this is a generall resolution, and doctrine vniuersally concluded on, in al their diuelish Synagogues. There is not a Synagogue among them, where this hath not beene receaued as an article of faith: namely that a man being prouoked and stirred vpp by some wicked desire sinneth not, that if hee bee tempted in himselfe to commit murder, to commit fornication: and briefly to be guiltie of al the crimes in the worlde: if so bee, that he consent and assent not thereunto, that is to saye, if hee resolute not himselfe herein, to say that he will put in practise his wicked conceit, and that hee scape not himselfe hereon to please himselfe in this wicked affection: all this (say the Papistes) is no sinne. This is (say they) but to exercise vs in combate and fight against sinne, and wee then declare that wee are valiant champions, and that sinne beareth not rule ouer vs, or reigneth in vs. Nowe (in Deede) it

Ro.7.7.

is true, that the faithfull shewe well that the spirite of God reighneth in them, when they repel and beate back such temptations, knowing that they are contrarie vnto God, and that hee condemneth them. It is certaine that hereby it is shewed, that God hath giuen vs victorie ouer sinne, and that the vertue and power of his spirite abideth in vs, and þ we are stout and valiant champions to bid battell against Sathan. But this is not to say, that we are exempted and freed from all fault, and that wee may so plucke out of vs all sinne, and ransome our selues so fully, as if it might not stayne and spotte vs any longer.

Io. 3. 6.

Ro. 7. 14.

Ro. 3. 9. 23

Gal. 3. 22.

We are farre wyde from this. For on the one side it is true, that wee haue great cause to prayse G D D, that he bestoweth this grace vpon vs by his holy spirite, to surmount and overcome all wicked affections: but in the meane time, we ought to bewaile our selues knowing that wee are on our parte ouer weake, and that if hee take not pittie vpon vs, forasmuch as we haue within vs an euill conscience, which is to prouoke his vengeance against vs: wee should

to edifie in the feare of God. 125
shoulde well deserue to bee thorne
downe of him into the bottomlesse
pit of death.

80

Concupiscence without con-
sent is sinne.

In the former commaundementes,
the Lorde condemned whatsoener
wicked affections our heartes con-
ceau: but there is great difference
betweene a sette will, and affections
whereby wee are tickled. There-
fore by this last commaundement,
God requireth such integritie of vs,
that no corrupt lust shoulde mooue
vs vnto euill, howsoever it be that
we consent not vnto it. And heerein
God woulde open and discouer the
shame and reprooch of the Papistes,
and howe that the greatest Clerkes
among them are moze rude and ig-
norant then the poore vnbeleeuers,
which neuer hearde one worde of the
holy scripture. It is sayde that the
summe of the Lawe is, that we loue
God withall our heart, withall our
soule, and with all our minde. Let
vs nowe consider, if a man conceau

Deut. 6. 5.

Mat. 22. 37

Luk. 10.

27.

Mar. 12. 30

Ro. 13. 9.

F 3

any

any thing against **G D D**, if he con-
 ceau anye euill lust or desire of for-
 nication or stealing, although he
 cleane not at all vnto it, yet one part
 of his soule and vnderstanding is al-
 ready corrupted, and he loueth not
G D D with all his heart. There
 is no question of the heart, but of
 this apprehension and conceiuing of
 the minde, which is in the soule of
 man. Nowe he sheweth that there
 is great vanitie in this, that the
 feare of God, withholdeth him not,
 as it ought. It followeth then, that
 he is culpable and condemned, be-
 cause he dischargeth not himselfe, in
 louing **G D D**, as he hath comman-
 ded him. And thus, we see, that euill
 and wicked thoughtes are condem-
 ned, and that wee cannot so excuse
 them, but that God shall woorthilye
 punish vs for them. And let vs knowe
 that although men neuer consent vn-
 to euill, to haue their will resolute-
 ly bent thereunto: yet cease they not
 to be accursed before God, if he
 would vse his seueritie
 against them.

81

In euill deedes left vndone, and
in good deedes done, we
may be deceaued.

The vnderstanding that Chri-
stians haue of their estate how
it fareth betweene **G D D** and
them, is better taken and hath surer
prooffe and more certaine testimonie
from their desires and inward affe-
ctions vnto the lawe of God, then
from their outward doing of thinges
commanded by the law. Euil thinges
may be left vndoone for feare of pu-
nishment, for desire of commenda-
tion, or auoyding of euill speech, or
for that we are not tempted with the,
when notwithstanding the heart shal
not in any respecte mislike of them. Mat. 6. 16.
Good thinges also may be doone for
praysle of man, for hope of merites
with God, when yet the affection shal
nothing be mooued that way. Esay. 29. 13.
And this is nothing before **G D D**, to a-
uoyde euill from our hande, but to
imprynt it neuerthelesse in our heart,
or to doe good with our hande with-
out any desire of the heart. Mar. 7. 6.

So that both in euill deedes left vndone, and also in good deedes done, we may be deceaued. But if the inward affection of the heart stand desirously affected, after that which God hath commaunded vs to doe vnto men, & hatefuly affected towards that which God hath forbidden, this change cannot be wrought there, but by the spirite of God alone. As for the prayse, and dispraise of the people, it reacheth nothing so far. Wherefore let vs embrace this desire vnto the duties commaunded vs, not giuing any rest vnto the Lorde in our prayers, before we shall obtaine this inward testimonie which is aboue all exception to be taken against it: and

Pl. 42. 21. without the which outward doings
 Ro. 12. 8. are of no account before the Lorde,
 2. Co. 9. 7. who looketh into y^e affections of man,
 and embraceth a chearefull and delightfull giuer.

82

No man fulfilleth the lawe
 throughly.

MEn by their good wils can neuer
 finde in their hearts to giue ouer
 the

to edifie in the feare of God. 129

the opinion which they haue of their
owne righteousness, except they bee
compelled and forced thereunto. For
although we be ouerwhelmed with so
many vices as is pity to behold: yet
the worst and deepest rooted vice in
our nature is pride, or presumptuous-
nesse, which is a selfewilled perswa- Gen. 6.5 .
ding that there is somewhat in vs: in-
so much that although God tell vs,
that there is in vs but euill, lewdnes
filchinesse, and vncleannesse, and that
al the vertue which we dreame vppon
is but vanity and leasing: yet can bee
not compassse to humble vs, vntill we
our selues perceaue our owne neede,
and haue proued it to our faces. The
holy Ghoste by Saint Paul doth pro- Gal. 3. 10.
nounce that all they which are of the
Law are accursed. Whereby he mea-
neth that so long as men rest & muse
vppon their owne workes, and thinke
to obtayne grace by that meane before
God, they be accursed.

For like as he that forsaketh him-
selfe, and renounceth all that he hath
of his owne, and groundeth himselfe
vppon the onely mercye of God, is of
faith: so contrariwise he that thinketh
to bring any seruicewherewith to bind

F 5

God

Deu. 27.
26.

Deu. 6. 5.

Ma 22. 37.

Luk. 10. 27

Mar. 12. 30

Ro. 13. 9.

God vnto him, or imagineth to recompence him with his merits, is of the Lawe. And now, seeing that the law curseth all them, that perfozmeth it not to the full, it is certaine that all men from the greatest to the least are guiltie. For the summe of the Law is, that we loue God with all our hearte, with all our soule, and with all our minde, and our neighbour as our selfe. That is to say, We should loue we should hate, we should feare, wee should hope for nothing, but in GOD and to his glory. Wee shoulde thinke or muse vpon nothing in our minde & vnderstanding, but that may make to the honor and glory of God. Wee should do nothing to any other, which we would not willingly be contented should be done vnto vs.

If we examine our selues by this rule, wee shall neede no other iudge then our selues to condemne vs. For certaine it is, that no man can keepe the Lawe, that is to saye, no man can discharge himselfe throughe of all thinges that the Lawe commaundeth. For it is not in vaine that it is called an intollerable burthen. Also wee see our owne infirmity, and there
God

Act. 15. 10

to edifie in the feare of God. 131

God sheweth vs an Angelicall holiness. And how then is it possible for vs to attaine vnto it? Nevertheless the faithfull being guided and governed by Gods spirit, do keepe the Law that is to say, they walk according to the rule that is geuen them in the same.

83

No man shalbe iustified by the
deedes of the Lawe.

ALthough wee endeuor to keepe a cleare conscience towards GOD, and to leade a blamelesse life through charitie towards men, according to the prescript rule of Gods Lawe: yet our so doing, must not be with intent to purchase grace fauour, or righteousness thereby at Gods hand (for that belongeth onely vnto Christ, and no man liuing shalbe iustified by the deedes of the Lawe) nor to glorifie our selues to the worldward: For whosoever seeketh the glorie of men is destitute of the glorie of GOD, & hath receaued his reward alreadye) but onely to glorifie GOD by shewing
Ma. 5. 16.
&c.
1. Pet. 2.
12,
foorth

fozth the mighty working of his spirit in vs, to the benefite of our neighbors to the stablishing of our owne consciences in the faith, and to the confusion and shame of the aduersaries which do slanderously misrepoyt þ doctrin of saluatiō which we profes.

Ro. 6. 14. If we Deale after this manner, then doeth Gods woorde put vs out of all doubt, that sinne shall not get the vpper hand of vs, because we be not vnder the Law, but vnder grace. And this continuall renewing & maintayning of the battell, against Sathan, the woꝛlde, and our owne flesh, assurēth vs, that although we be neuer so full of infirmities, yet are we grafted into Christ, and growne into him by resembling his death, in that we are crucified, and dayly labour to crucifie þ old man wth him: by means wherof we grow vp again into þ liknes of his resurrection, through newnes of life to the gloꝛy of God foꝛ euer. Finallye it warranteth vs that wee bee firmlye settled and grounded in Gods election so as we cannot in any wise perish, foꝛ sathan is not denyded against him self, the woꝛldlings hate not the woꝛld noꝛ the things therein: flesh and blood mislike

Ro. 6. 4, 5.
6.

Mt. 12. 26

to edifie in the feare of God. 133
mislike not the corruption of old Adā:
neither can any man come vnto Christ
except the father drawe him. Iob. 6. 44.

84

The dignitie of the Gospell.

The Gospell is not a common doctrine, nor a doctrine lightlye to be regarded: And although it hath pleased God that it should be preached by the meanes of men, which are but fraile creatures, and oftentimes of small accompt: yet is it not therefore to be said that the doctrine which they pronounce through the spirite of God, is therefore the worse or to bee esteemed of lesse value: for the gospell is a gospell of glory, that is to say, a glorious doctrine, wherein the Pa-
testie of God appeareth. If the power of God ought to bee in estimation with vs; that power shineth in the gospell. If the goodnesse of GOD bee woorthy to be sought for and loued of vs: The gospell is an instrument of that goodnesse: Woorthy therefore it is, to be reuerenced and embraced if the goodnesse of God be to be reuerenced, and as it is an instrument of our
sal.

1. Tim. 1.

11.

Ro. 1. 16.

saluation, so is it to bee looued of
vs.

The Gospell encourageth to
godlinesse.

AS there is nothing can keep good
childezen so much in obedience
then to know their fathers good
will towards them: so nothing can
more pithily moue good Christians
to the seruice of God, and keeping of
his Law, then in his gospel to learne
his unspeakable goodnesse and mercy
towards them.

Eph. 2. 10
Luk. 1. 73.
Tit. 2. 11.

Moreouer the same Gospell that
teacheth vs by Christs bloode onely
to attaine remission of our sinns, doth
teach vs also that the ende of our re-
demption is to liue in the feare of
God, and no more to be subiect vnto
sinne. God the Father by his sonne
Iesus Christ hath deliuered vs from
sinne and sathan, and therefore muste
we now forsake them, and liue in the
obedience of him that hath so merci-
fully and so freely redeemed vs. For
this cause doe wee profess to forsake
the Deuill and all his workes, and as
the

Ro. 6. 4.

to edifie in the feare of God 135

the Apostle saith, binde our selues to
rise with Christ in newnesse of life, Ro. 13. 12.
that seeing we be now made by him
the children of light, we shoulde haue
no more to doe with the woorkes of
darkenesse.

86

The will of God must bee our
direction.

IF we will praye rightly vnto God.
We must knowe what his will is,
and to vnderstand the same wee must
knowe what hee sheweth vs in his
woorde, wee muste compasse all our
requestes according to his holy will,
and rest our selues vpon his promi-
ses.

And whereas the scripture speaketh
of the will of GOD after two sortes:
it is not as though hee had a double
will, but it is because of our grosse-
nes and rudenesse. And whereas it is
also said, that GOD is sometimes
angrye, sometimes sorrye, and that
hee repenteth himselfe, it is not as
though GOD had anye such passi-
ons and affections of man: But
the

1. Tim. 2. 4
Gen. 6. 6.
1. Sam. 7;
11.

the holy Ghost applieth himself to our weaknesse, because wee cannot comprehend God in his incomprehensible Majesty.

God hath his elect in all countries.

Vhereas it is saide, that God will haue all men to be saued: the meaning

1. Tim. 2. is not that God wil saue enery particular man, but it is to be vnderstood

4. Tit. 2. 11.

of all countreyes, and of all nations, so that whereas in times past he chose but one certaine people to himselfe: now he hath his elect in all places, & his mercy is shewed to all the world: The promises which were giuen to the Iewes onely are now stretched vnto the Gentils which were separated from God, and cut of and banished from all hope of saluation.

Eph. 2. 12.

The foundation of God abideth sure.

When

to edifie in the feare of God. 137

When we see such turnings that they which seemed to be forwarde in religion do gtue back and withdraw themselves from the kingdom of heauen: yet for all that wee must not thinke that the Church is diminished. And although the number of them whō we thought to be faithfull is by this meanes smaller: yet let vs be assured that how soeuer the world go, there is a sure foundation, God will alwaye keepe his church, and there shall alwayes bee some to call vpon him, and to worshippe him: and this may be sufficient for vs forasmuch as our saluation is so surely settled vpon the grace of our God in that it hath pleased him to chooise vs before the world was made and so to account vs among the number of his children.

2.Tim.2.

19.

Pf.72.5.

Ep.1.4.

89

We haue no power in our selues to serue God.

Experience teacheth vs verie evidently that wee haue such imbecillitie and weakenes in our selues, that we are not able to continue in the

Pf.46.1.2.

the seruice of God vnlesse wee haue a greater strength then is to be founde in our mortall nature: For such is our frailty that we are ready to fall at euery step, and mozeouer the deuil ceaseth not to assault vs daily, which importeth that we could not bee able to resist him vnlesse wee had an higher vertue. But God who seeth our imperfection, doth not at any time bring vs out to combats but thertwithall he giueth vs sufficient strength to withstand them, and also our Lord Iesus Christ hath receiued al vertue & power to fortify those þ are his that they be not forsaken: and yet notwithstanding we must prepare our selues to an inuincible courage if so bee that we will go on with our vocation and calling: but they especially that must lead the way to other, (I meane the ministers of the worde of God) they haue neede of this heauenly helpe, for Sathan wil moze fiercely & moze dangerously bende his assault towards them, then towards any other.

1. Cor. 10.

13.

Mat. 28. 18

to edifie in the feare of God. 139

WE muste not thinke to serue
God at our ease and rest, for
he wil trie and proue what hartes we
haue to employ our selues to his wil.
And this is the cause why he letteth Pf 44. 21.
loose the bridle to the wicked & gran-
teth peace and rest to the naughtye
persons: and on the other side suffe-
reth his children to bee molested by
them, and this is the matter that wee
are so often exercised and tryed: but
we haue the remedy at hande, for the
scripture sheweth vs that the grace
of our Lord Iesus Christ shal be co- 2. Tim. 2. 1.
mon vnto vs if so be, we embrace it
and cast it not away throughour neg-
ligence.

91

The word of God abideth for
euer.

IF we will proue our faith and o-
bedience towards god, the truth of
his word must the raigne ouer vs, we
must frame our liues thereafter, we 1. Pet. 1.
23.
must know y it is an abiding and im-
mortall truth not flitting nor change-
able, it is not a temporal doctrine
to serue for a season, but the mynde
of

Mat. 5. 18.

Luk. 16.

17.

2. Tim. 3.

15.

of God was that it should be of force in these dayes, and vnto the ende of the world, and that the world should sooner perishe and heauen and earth decaye then the authoritie of the law or of the prophets should be diminished: and therefore we must suffer our selues to be gouerned by the holie scripture, referring our selues thither without seeking wisdom in any other place.

92

It is not sufficient onely to read the scripture.

Mat. 7. 21.

Ro. 2. 13.

Ia. 1. 22.

The scriptures are giuen vnto vs from aboue, not to the ende wee might haue them onely in bookes and so laye them vp as our treasure as many men do: neither yet are they giuen that we might simply and sleightely read them, as though it were sufficient to read: either that by a superstitious opinion, the reading of them might be in stead of worship and diuine seruice, as the papistes doe, and as the Iewes continuallye do on the Sabbath dayes: but they are giuen to this ende that they might be read with

to edifie in the feare of God, 141

with Diligence, and with a minde Desirous to finde out those things which belong to true knowledge and true godlines.

93

The Scripture is profitable.

There is nothing in the scriptures which may not serue to our learning and institution of our life: there is no vaine or vnprofitable thing contained in the oracles of god and therefore we must profit in the reading of the scripture vnto pietie and holines of life. What soeuer is set down therein we must labour to learne it, for it were a reproch against the spirite of truth, if wee shoulde thinke wee had taught any thing which were not materiall for vs to know: secondly what soeuer is taught in the scriptures, let vs know that it tendeth to the encrease of godlines: For hereunto specially do they serue, as namelye to erect the mindes of men (being prepared vnto patience and strengthened by consolations) vnto the hope of eternall life, and to keepe them in the meditation thereof.

2.Tim.3.
16.17.

10.16.13.

Ro.15.4.

The

The scripture is diuinely inspired.

The scripture calleth no man, but as is well agreeing either to his nature, his affections or his manners. It flattereth no man (although it giue very honorable names and titles to the faithfull) neither blameth it any body but vpon iust cause. For the scripture is diuinely inspired and edited by the holy Ghost which is a teacher of all trueth and a hater of lyes.

Io. 4. 24.

With feare and reuerence therfore, with care and diligence wee shoulde reade the holy scriptures and heare the preaching of the Gospell: for therein doth God open his mouth to giue vs wisdom. And we must not imagine any carnall thing of God seeing hee is a spirite: we must not resort to the preaching of his worde and to the publicke prayers slacklye or for customes sake, or to auoyde the danger of the lawe, as do the hypocrites, the superstitious and Idolaters: but to th'end we may receaue and learne wisdom of God through his grace
and

to edifie in the feare of God. 143
and goodnesse, whereby we know-
ing him, maye walke in his feare.

95

The scripture must be read with
reuerence.

The readers of the scriptures must
be searchers and not corrupters,
wresters, dreamers, or superstitious
murmurers. For the Scriptures
do not require anye searching, but
that which is godlye, humble and
desirous to knowe and embrace
one trueth onely: otherwyle a
man maye fynde some whiche reade
the Scriptures but not to searche
out Gods trueth, but rather to hin-
der the same. Euen soe, Herode in-
quired out the trueth out of the scrip-
tures concerninge the place where
Christ should be bozne, not to the end
he might worship him, but rather to
destroy him. Also the Pharesies said
not to Nicodemus beholde what is
writte in the scripture concerning christ:
but they said search & looke, for out of
Gallilye riseth no Prophet. So in
like manner wicked and ungodlye
men

Mat. 2. 4

Io. 7. 52.

men do search the scriptures to corrupt the same to their owne destruction.

96

Faith in Christ.

Ro. 10. 17

IT is very necessarie for christians to know, first wherof faith in christ doth come: what wee must beleene concerning Christ, and in what, faith in Christ is to be continued and confirmed. Faith (the Apostle saith) commeth by hearing, and hearing by the word of God: Secondly, if so be faith commeth by hearing of the worde of the Lord, and if it be our parte to abide in the same, and that wee ought not to beleene any other thing then the verye same which is set before vs by the worde, whereby wee conceiue faith and beleeuing in the which wee abide: very foolish are they which at this day say they knowe not what to beleue and what not, for if so be they were abiding in the word of the Lord they shoulde knowe what to beleue: but because they haue already applied their eares and minde to humane doctrine, it commeth to passe that they

to edifie in the feare of God. 145

they being ignorant of Gods trueth,
are carried about with euery winde
of doctrine the which is forbidden
by the holy ghost. Thirdly this also
is manifest, in what christian sayth
ought to bee maintained and confir-
med, when our sauour Christ saith &
they which continue in his worde are
his true disciples. So that we must
abide in that from which wee haue
conceaued our faith. We are begot-
ten by the worde of truth thorough
faith, & by the same we are strength-
ned and confirmed.

Eph. 4. 14.

Io. 8. 31.

Iam. 1. 18.

97
Christ hath freed vs from
the lawe.

Our Lorde Iesus Christ was
sent to redeeme them that were
vnder the lawe, that wee might
receaue the adoption of sonnes. Hee
was moreouer our peace when hee
shedde his bloud to wype out all our
sinnes, to deliuer vs from all our
debtes, when he became a curse for
vs and was become subject to all re-
proch to couer all the faultes which
we had committed. And whereas

Gal. 4. 5.

God

God

Eph. 2. 14. God was our enemy (as also we on
 15. 16. our partes were enemies to him) in
 Christ may wee beholde our agree-
 ment ; and so likewise the attone-
 ment which was made and accom-
 plished.

58

There is no change in
 God.

Whereas it pleased God to hide
 the witnesse of his Gospel for
 a season from the Gentiles,
 and afterwarde to haue it preached
 throughout all the worlde, and chuse
 such a fitte time for it, as hee had de-
 termined in his secrete Countell ;
 1am. 1. 17. we must not saye that he is change-
 able therefore : but wee must learne
 to worshippe and reuerence him in
 his prouidence with all humblenesse,
 confessing that nothing proceedeth
 from him but most iustly and most
 wisely, and that whatsoeuer hee hath
 1. Tim. 1. 17. once determined, and whatsoe-
 uer he doth, cannot be
 controlled.

The

The will of God must be
our rule.

WE must not gine our selues too much to our lustes, as by nature we are prouoked thereunto, but alwayes wayte vpon God, to see what his good will and pleasure is and with patience and quietnesse wayte for the same, and although manie thinges fall not out as wee would haue them, but wee thinke to our foolish reason that God shoulde haue doone other wise: yet must we brydle our selues, and shewe that obedience vnto God, that his counsell may be a sufficient rule for vs, remembryng also that God hath his due time, and it is not for vs to appoint him a time when hee shall doe what he hath to doe: this authoritie and office of commaunding is not in our handes, neither is it in vs, to knowe the times and seasons which the father hath put in his power.

1. Ti. 2.7.

Act. 1.7.

Howe the way is opened for
vs to pray.

AS often as the goodnesse of God
is witnessed vnto vs, and he pro-
miseth vs his grace althrough
we be wretched sinners. As oft also
as wee heare that our sinnes were
forgiuen vs by the death and passion
of our Lorde Iesus Christ, and that
Col. 2. 14. then payement was made for all
our debtes, and the obligation that
was against vs dispatched and rent
in peeces, and God made at one
with vs. We haue the way opened
vnto vs to pray vnto God, as also
Hos. 2. 23. the Lorde sayeth I will saye vnto
them which were not my people, thou
art my people and they shall say thou
art my God: therefore so soone as
our Lorde **G D D** maketh vs to
taste his goodnesse, and promiseth
vs that euen as he sent once, his one-
ly sonne vnto vs, so now he will ac-
cept vs in his name: wee neede not
doubt to come vnto him, for it is
as much as if he commaunded vs to
praye

to edifie in the feare of God. 149
praye, and the one hangeth vppon the
other.

101

The drift of the Scripture.

The whole course of the scripture
teacheth vs, especially and aboue
all thinges, that wee shoulde not
doubt, but assure our selues and vn-
doubtedly beleue that God is mer-
cifull, louing and patient, that he is
neither dissembler nor deceauer, but
that he is faithfull and true and kee-
peth his promise: yea and hath per-
formed that he promised in deliuer-
ing his onely begotten sonne to death
for our sinnes, that euerye one that
beleueth in him might not perishe,
but haue enerlasting life. Here we
cannot doubt, but **G O D** is pleased
with vs, that hee loueth vs in deede,
that the hatred and wrath is taken
away, seeing hee suffered his sonne
to die for vs wretched sinners.

Iam. 1. 6.

Luk. 1. 69.

Io. 3. 16.

Ro. 4. 25.

102

We are assured of the fauour
of God.

3

Great

- G**reat cause haue wee to yeelde
most heartye thanks vnto our
good God, forasmuch as it hath
pleased him to deliuer vs from this
monstrous doctrine of doubting,
wherein we were nouelled in the time
of ignorance: so that wee can now
Ro. 8. 26. assure our selues that the holy ghost
cryeth & bringeth forth in our hearts
groanings that cannot bee expressed.
We are commanded in the gospell to
beholde, not our owne good workes,
Ro. 3. 22. or our owne perfection: but God the
promiser and Christe the Media-
tor. Contrariwise, the Pope com-
mandeth vs to looke, not onely vnto
Eph. 2. 8. 9. GOD the promiser, nor vnto Christ
our high priest: but vnto our workes
& merits. Here on y one side doubting
and desperation must needes follow:
but on the other side assurace of gods
fauour and ioy of the spirite, if wee
cleaue vnto God who cannot lye. For
Tit. 1. 2. as he promised so hath hee deliuered
his sonne to deth y through his bloud
he might redeeme vs from our sinnes
and from eternall death. In this case
we cannot doubt vnlesse we will
viterly denye God.

The libertie of a true
Christian.

A True Christian is the childe of
grace and remission of sinnes,
because he is vnder no lawe, but
is aboue the lawe, sinne, death, and
hell. And euen as Christ is free from
the graue, and Peter from the pylson, Mat. 28. 6.
so is a Christian free from the lawe.
And such a respect there is betweene
the iustified conscience and the lawe,
as is between Christ rayled vp from
the graue, and the graue it selfe, and
as is betweene Peter deliuered Act. 12. 9.
from the pylson, and the pylson it
selfe. And, like as Christe by his
death and resurrection is dead to the
grauē, so that it hath nowe no pow-
er ouer him, noꝝ is able any longer
to holde him, but the stone being
rolled awaye, the scales broaken,
and the keepers astonished, hee ry-
seth agayne, and goeth awaye
without anye lette: and as Peter
by his deliuerance is freed from
the pylson, and goeth whither
hee will: euen so the conscience

Heb. 13.9

by grace is deliuered from the lawe,
and so is euerye one that is boyme of
the spirite.

The first point of a true
Christian.

Io. 18. 36.

1. Io. 2. 15.

The kingdome of Christ is not
earthly, but a spirituall king-
dome, by the power of the holy ghost
raigning and flourishing in the hearts
of men, and setting it selfe against
the workes of the Diuell and of the
worlde, and therefore looketh for
no other thing in the worlde, but
misericordie and trouble. Therefore the
first point of a true Christian is, so
farre as mans frailty can suffer, to
renounce the worlde and the affecti-
ons and pleasures thereof and with
the comfort of Gods mercie in Christ
Iesu to arme himselfe with patience
against all the mischiefes & the Deuil
or the world can raise against him. A
true professor of Christ & his gospell
maketh this account before hand and
looketh for no other, and because he
knoweth & life of a Christian is a war-
fare vpon the earth, he vnderstandeth
also

to edifie in the feare of God. 153

also that Christs souldiers which wil
professe to fight vnder his banner may
not in this life looke for wealth, pro- 10. 15. 18.
speritye and quietnesse. especially whē
he seeth the Diuell, the world and the
flesh ready prepared to ouerthrow him
and to bring him to confusion. Who-
soeuer therefore dallieth with the
world, sheweth himselfe more then
half a traytor against Christe, much
more they that for the world, revolte
from Christ.

105

A note to knowe a true Chri-
stian.

There is a most certaine note,
whereby the true children of
God are knowne and discerned
from the children of the world: if by
the spirit of God they be regenerate
vnto innocency and holinesse. For as
GOD by his spirit consecrateth vs
for temples to himself, so by the same
spirite he dwelleth in vs: and so the
sonnes of God are counted spirituall
not in respect of a full and absolute
perfection: but only for the newnesse

Ro. 8. 9

10. 14. 17.

1. Cor. 3.

16. 17

G. 5

of

Ro. 8. 10.

of life begunne in them, and because they haue the spirite of God abiding in them, howesoener they feele some reliques of the flesh remaining. The kingdome of the spirite is the abolishing of the flesh, and in whō the spirit of Christ raigneth not, they doe not appertaine vnto Christ. They are not Christians that serue the flesh for by plucking him away from his spirit, they make him like to a deade image or carcasse.

106

A true Christian is partly vnder
the Lawe, and partlie
vnder grace.

Gal. 5. 19

A True christian is deuided into two times. In that hee is fleshe he is vnder the Law, in that he is spirite, he is vnder grace. Concupiscence, couetousnes, ambition, pride and such like vices do alwaies cleaue to the flesh. Also ignorance, contempt of God, impaciency, murmuring and grudging against God, because he hindereth

to edifie in the feare of God. 155

Dereth and breaketh of our counsellis,
our deuises and enterprises, and bee-
cause hee speedilye punisheth not suche
as are wicked rebellious and con-
temptuous persons. &c.

Such manner of sinnes are rooted
in the fleshe of the faithfull, where-
fore if wee beholde nothing but the
flesh: wee shall abide alwaies vnder
the time of the Lawe, but these dayes
must be shoytned or no flesch shall bee
saued. The Lawe must haue his time
appointed wherein it muste haue his
ende the time thereof is not perpetual
but hath his end, which end is Christ
but the time of grace is eternall. For
Christ being dead, dieth no more. He
is eternall, therefore the time of grace
is also eternall.

Ma. 24. 22

Ro. 12. 4

Ro. 6. 9

107

The spirit of Christ, dwelleth in
Christians.

VVEE must always re-
member, that free re-
mission of sins, cannot
be seperated from the spirit of regene-
ration: for ywere asmuch as for to rent
Christ

2. Cor. 5. 5

Christ in peeces. Which thing if it be true, as indeede it is most true, then are the aduerlaries of the gospel void of the true sence of the holy Ghoste, when they charge vs with arrogancy in that we dare acknowledge the spirit of Christ, dwelling in vs.

For either wee must denie Christ, or confesse, that we are Christians by his spirit.

Col. 2. 9.

It is pitifull to consider their horrible falling from the word of God, forasmuch as they doe not only boaste themselves to be Christians without the spirit of God: but also scorne and scoff at the faith of others bring surely grounded vpon the rocke, but such is the philosophy of the Papistes, the spirit is indifferently sometimes called the spirit of God the father, sometime of Christ, not onely because all the fulnesse thereof is shedd vpon Christ, as he is our mediatur and head, that from thence might redound to euery one of vs his portion: but also because the same spirite is common to the father and the sonne, who haue one essence, and the same eternall Deity

Christi-

Christians must be constant,

BY constancy and perseuerance in faith, how many cruell persecutions soeuer are exercised against vs, what greivous offences soeuer are objected against vs by them that fall: although the deceitfull error of false Prophets doe resist our faith, yet not 1. Pet. 1. withstanding at the length wee shall 9. receaue the saluation of our soules, which is the ende of our faith.

Christ therefore acquireth this fortitude of those that are his. that they Ma. 24. 13 persist and abide stoutly in sight, against all the impedimentes of their Faith.

Thus also Paule commaundeth 2. The. 3 vs to doe, that wee bee not weary of 13. well doing.

And in an other place he saith. that 2. Tim, 2. 5 no man is crowned except hee strue lawfully. Wee must therefore beare all things with a bolde minde and stoute courage which the Lord shall lay vp.
on vs.

The

The dutie of Christians.

It is the parte of Christians so to liue, so to behaue themselves, and so to suffer all thinges, that Christ onely may be the cause of the hatred and persecution which they suffer: and then this, is, and ought to bee a comforte vnto vs, that if wee suffer for Christ, then are wee his, then shall wee say with the Apostle Paul, Wee labour and are rebuked because wee trust in the liuing God, which is the sauour of all men, especially of those that beleene. This is a great consolation and comfort, that how great soeuer the dangers bee, if faith bee present it is able to lift vp a discouraged harte.

For hee that onely continneth to the ende, committing himselfe vnder the tuition and protection of the Lord he (I say) at length shall be safe, although he bee deliuered to the death and hated of all men. This safetie and health is promised not by resisting but by

1. Tim. 4.

10.

Ma. 10. 22

but by suffering as the Lorde doeth
plainely declare. By your patience Luk.21.19
(saith he) possesse your soules. The
which containeth a woonderfull con-
solation.

They which fight vnder princes, are
doubtfull of the victoꝛye, but Chriſte
promiseth victoꝛye without all doubt,
to them that fight to the ende. Let
vs not therefore feare oꝛ doubt to fight Mar.13.13
foꝛ the gloꝛie of the Lorde, althoughe
the whole world rise against vs, bee-
cause an happye and prosperous ende
is promised vnto vs of Iesus Chriſt
the sonne of God, which is a faithfull
keeper of our saluation, if wee conti-
nue.

110

The Fruite of our communion
with the deathe of
Chriſt.

IF wee bee Chriſtians, then
muſte appeare in vs the ſigne of our
Communion with the deathe of
Chriſt, whole fruite is that the
fleſh be crucified with all our concu-
piſcences.

Howbeit

Ro. 6. 8.

Howbeit we may not therefore count this communion as none, because (as yet) wee doe feele some reliques of the flesh to liue in vs: But wee are continually to study for the encrease therof, vntil we are come vnto the marke. For it is well if our flesh bee continually mortified, and wee haue well profited, when the fleshe being subdued, hath yelded to the holye Spirit.

2. Cor. 4
20

And there is an other communion of the Deathe of Christ, whereof the Apostle Paule speaketh in diuerse places, and namely to the Corinthians as touching the bearing of the Crosse, after whiche followeth the participation of eternall life.

Swetnesse of life muste bee followed after of Christians the whole course of their whole life: for if they ought to represent in themselves, by the mortification of the fleshe, the Image of Christ, and life of the spirit: That muste bee done once for all, but this muste continue still. Not as though the fleshe were mortified in vs in a moment: but because wee muste not reuolte, or go backe

to edifie in the feare of God, 161

backe in mortifying the fleſhe. For if wee turne backe vnto our filthines, we deſtroy Chriſte, of whom wee cannot be partakers, but by newnes of life.

Ro. 8. 10.

III

God is not the authour of ſinne.

Although God giueth the firſt mouing, power and ſtrength in all manner of actions, which wee muſt confeſſe to be good as proceeding from him: and ordereth and diſpoſeth all euill, which is a peruerſting of the good that commeth from God, and proceedeth from Satan and the corruption of mans nature, ſo that he couerteth the ſame alwayes in the end to his glory, and the benefit of his elect, as we ſee in the perſecution of the wicked and the infirmities of the godly: yet is hee by no meanes to be charged as the authour and cauſe of ſinne and euill. When it pleaſed the almighty to ſhewe forth his infinite power, wiſedome & goodnes in the creation of thinges viſible and inuiſible, bodily and ſpiritually, it pleaſed him for the illuſtration and ſet-

Ro. 9. 14.

Pl. 19. 9.

Esay 5.20

setting forth of the glory of his goodnes, to ordeyne that euill shoulde proceede out of the freewill of his reasonable creatures : And this his ordinance is good. For although euill be naught, and cursed be he that saith euill is good, yet that there shoulde be euill (which is Gods ordinance) it is excellent good. The excellencie of goodnes cannot so well appeare and be knowne , as by the comparison of the contrarie which is euill. Therefore it is perfect good that euill shoulde be the manifestation of that which is good: we see that in all the creatures and workes of the worlde , God hath ordeyned that his glorie shoulde shine in contraries : As to the intent that the beautie and glorie of light shoulde be seene and knowne to be such as it is, he hath ordeyned darkenes. For if he had created light to be perpetuall without anye chaunge of darkenes, howe had it bene possible for men, although liuing in the light to haue knowne the excellencye of light, and so shoulde God haue bene defrauded of the glory of so beautiful, profitable and comfortable a creature. Therefore euen as by darkenes, we learne howe
to

to edifie in the feare of God. 163

to esteeme light, and by bitter that which is sweet, and enery other thing by his contrarie: euen so by the Defor- mity of euil we are taught, how great is the excellent comelines of y^e which is good, and so the ordinance of God y^e there should be euil is perfect good.

112

God cannot be accounted the cause of sinne.

That y^e glory of gods mercy might appeare in the saluation of his elect, and his iustice in the condemnation of the reprobate, it was necessary that there should be euil, and so necessary that otherwise there shoulde haue bene no matter for the mercye & iustice of God to worke vpon: for if there should haue bene no sinne nor euil, wherein then should the mercie of God haue bene seene in pardoning & forgiuing sinnes, if there should haue bene no transgression, how should the glory of Gods iustice haue shined in punishment? And thus it is euident y^e god by no means may be cosited y^e author of euil, which he hath not created, made, or wrought, but ordeined y^e it should

Ro. 9. 22.
23.

Ps. 19. 9.

should proceede from the freewill of his reasonable creatures for the illustration of his glory. Let vs therefore tremble at his righteous iudgements who doth al thinges according to the good pleasure of his will : and hath made the wicked man for the daye of his wrath, and yet by no meanes is the cause of his wickednes . If any man be not satisfied with this answer, he may enter further , vnto the vnmeasurable depth of Gods iudgement, into the which he maye rather finde an entrance, then a way out, except it be to his euermlasting destruction for his horrible presumption.

Ro. II.
33-34.

113.

Sinne is not of God.

In the beginning of all thinges god made man, not in such sorte as hee now is in, miserable, a bond slaue of sinne and death, but excellent, holpe, iust, and good: but through his owne fault and transgression of gods laws, he fell into sinne punishment, death, hell, and into the verie power of the diuel. And hereby it is manifest, that sinne was neither created nor commaunded

maunded by God, but forbidden, because god gaue vnto man a good and holy commaundement, wherewith he forbaddē him that fruit, which being eaten woulde bring sinne, death and damnation. We must not now busily dispute, and curiously search why god gaue this commaundement of not eating vnto man, when notwithstanding he was not ignorant of the euent, or of that which would come to passe: or for what cause he gaue the deuill power to tempt and deceaue man? Or wherfore God did not mightily keepe man from falling? &c. For the holye Ghost by the mouth of Paule reiecteth such kinde of questions and findeth great fault with them, & sharpe-ly repproueth and condemneth them. Wherefore the best and wisest waye is to beleue that God is iust, and to confesse that he willet not that which is euil, much lesse doeth euill.

1. Tim. 4.
7. & 6. 20.
2. Tim. 2.
16.
Tit. 3. 9.

114

The first steppe to the grace of
God is to confesse our
sinnes.

They

1. Io. 1. 8.

Io. 3. 36.

They are incurable who hauing no feeling of their sinnes despise the grace of God. Therfore it is horrible blindnes to be ignorant of our blindnes, euen as not to knowe our sicknesse, is almoste a disease vncurable. And as the firste steppe to recouer health is to acknowledge our infirmitye, euen so the firste steppe to the grace of God is, to know our vngodlines and ignorance. To this effect appertayneth that which S. Iohn sayth: If we confesse our sinnes, he is faithfull and iust to forgiue vs our sinnes, and the bloude of Iesus Christe his sonne shall cleanse vs from all iniquitie. In the verye cholen and deare children of God, there surely is much sinne: But it is taken awaye, it is not imputed, neither doth it remaine: in the wicked onely there remaineth sinne and damnation: There is therefore a passing sinne, and a remaining sinne. To this effect pertaineth this saying, he that beleeueth in the sonne hath euerlasting life, and he that obeyeth not the sonne shall not see life, but the wrath of God abydeeth on him. Let vs therefore beleene in the sonne of God, let vs

to edifie in the feare of God. 167

vs confesse vnto him our sinnes, that we being illuminated by him and absolved from our sinnes, may come at the last to that light which no man can attayne vnto.

115

Sinne is not of Gods creation in man, but of the diuels procurement.

Whereas sinne is in mans nature: it is not of Gods putting in by creation, but by reason that Sathan did spread his naughtinesse further abroad at such time, as man was beguiled by his wiliness, to disapoint the benefyte of God. And thus it appeareth that the Devils became accursed of them selues, and that their being cruell, full of rebellion, full of lying and full of wickednes, came altogether of their turning away from their creator as the scripture teacheth vs. 2. Pet. 2. 4. Yet for all that they cease not to be alwaies vnder y^e hand of God. And therefore what a thinge were this if we had not the knowlege therof? For whē it is said y^e y^e diuel is y^e prince

prince of this world it were enough
to make vs afraid, if so be we knewe
not that there is a bydle alofte which
reineeth him backe, and hindereth him
of doing that which he would. For if
Sathans power were not limited, he
would out of hand haue his full sling
at vs: Allee knowe he desireth nothing
but our destruction according also as
he is our deadly enemy: so that he go-
eth about like a roaring Lyon seeking
to deuour vs. So then one of the ne-
cessariest articles that we haue, is to
knowe that the diuel is helde shorthe,
and that howsoeuer he play the cruel
enimie against our saluation, yet can
he do nothing further then is permit-
ted him from aboue.

1. Pet 5.8.

116

What ought to be considered,
in originall
sinne.

In the consideration of originall
sinne, the corruption of sinne it selfe
is firste to be considered, the strength
whereof is so great, that through the
corruption thereof the image of God
is destroyed in vs, and in stead of
righte

righteousnesse and holinesse there is placed vnrightheousnesse and vnclean-
nesse: secondly the guilt is to be con- sidered, whereby God (if he would) might haue counted them for sinnes vnto death : but God was reconciled vnto Adam , yet not in such wise notwithstanding that he tooke from him all sinne and corruption; that afterwarde hee shoulde not be sinne- full , corrupt and mortall: for hee left him in the same case of nature, wherein he was then sette , but hee was so reconciled vnto God , that he doeth not followe his accusation, nor pursue his right, but rather doth not impute vnto him his vices and corruption to condemnation. There remayneth then in Adam corrupti- on , and floweth into vs his children by corruption gotten by inheri- taunce . The Lorde sayeth Genesis 8. that the imagination of mans heart is euill , euen from his youth. Gen.8.21.
Who can make that cleane (sayeth Iob.14.4. Iob) which is conceaued of vncleane seede ? Beholde I was borne in in- iquitie (sayeth the Prophet) and in Ps.51.5. sinne hath my mother conceaued me. Everlasting death, whereunto all Gen.3.15
men

men through sinne remaine subiect.
 Heb. 2. 15. remayneth in the vnfaithfull: but
 from the beleeuers it is taken awaye
 by the blessed seede.

117

Three degrees of faultinesse in
 sinne without the act.

- T**here are three degrees of faulti-
 nesse in sinne, although it come
 not to the outwarde acte. The
1. first is a fleeting imagination or
 thought which a man conceaueth, by
 the beholding of any thing: for there-
 upon some one toy or other wil come
 into his head. Or else although he see
 nothinge, yet notwithstanding his
 minde is so tickle vnto euill, as it ca-
 rieth him hither and thither and ma-
 keth manye fancies to runne into his
 head: And without doubt the same is
 a faultinesse: but yet it is not impu-
 ted to the beleeuers for sinne. The se-
 conde degree is, that vpon the con-
 ceining of such a fancie we be some-
 what tickled, and feele that our will
 swayeth that waye, and although
 there be no consent or agreeing vnto
 it;
- Gen. 8. 21.

to edifie in the feare of God. 171

It; yet notwithstanding there is some
inwarde picking to prouoke vs vn-
to it. Howe this is a wicked sinne,
and as it were alreadie conceaued:
afterwarde followeth consent when
wee settle our will vppon it, so as
there is no lett in vs, for the perfor-
maunce of the euill, but the want of
occasion and opportunitie: and this
is the thirde degree. For then is the
sinne fully shaped in vs, although
there be no outwarde deede at all.

3.

118

The blasphemy of the Papistes
concerning sinne.

TH E Papistes can say well y-
nough, that if a man consent
vnto euill (that is to say if he
lust after it in such wise as he would
faine doe it if occasion serued) they
graunt that such a consent is a dam-
nable sinne. But if a man haue a-
nie euill liking, so hee consent not
thoroughly to it, the Papistes saye, it
is no sinne at all, which is false:
It is sayde, thou shalt loue the Lorde

Thy 2

thy

Deut. 6. 5.

Mat. 22. 37

Mar 12. 30

Luk. 10. 27

thy **G D D**, with all thy heart and with all thy strength. What is meant by minde and strength? God hath not limited the loue that wee owe vnto him, that it should be only in our heartes and mindes: but he sayeth, that our witt, reason, and vnderstanding and all our strength, (that is to saye, all our powers and abilities that wee haue in our nature,) must bee also thoroughly applyed thereunto. Nowe then, if a man conceaue anye euill, although he consent not to it, nor yeelde his affection fully thereunto: can he bee sayde to loue God with all his mind? No: if a man haue neuer so little a peece of himselfe inclyning to corruption, although with all the rest hee endeouour himselfe to accomplish the lawe: yet doeth hee loue **G D D** as he ought to doe? No vndoubtedly: for sinne is nothing else but a transgressing of Gods lawe: Therefore wee may conclude, that all the vayne thoughtes which prouoke vs vnto euill, are sinne: and that we are guiltie of them to God warde: vnesse he beare with vs of his infinite goodness. But he forgiveth them to those that

to edifie in the feare of God. 173

That are his. Neuerthelesse it behooueth them to acknowledge it for sinne: and whosoever doth flatter himselfe, hee doeth but prouoke Gods wrath and couer the mischiefe to his owne damnation: For in the ende his hypocrisie must be discovered and made manifest to be punished with all the rest.

119

Sinne doth bring death with it.

Where sinne reigneth: we shall finde nothing but the wrath of God which bringeth with it death. Therefore it is only mercie which reconcileth vs vnto God, that therewithall we might be restored to life. God so loueth the worlde that he gaue his only begotten sonne, that all that beleene in him should not perish but haue euerlasting life. If any demand in whom this loue is founded: the Apostle Paule answereth, that it is founded in the purpose of his will. Notwithstanding this maner of speech seemeth to be contrarie to many places of the scriptures, which place the first & principall foundation of Gods

h 3

loue

Io. 3. 16.

Ro. 5. 10.

Eph. 1. 5.

loue towarde vs in Christ, and doe shewe that without him, we are displeasing and hatefull vnto God. But we must remember that the hidden & secret loue, with which God hath loued vs, because it springeth from his eternall purpose, is aboue all other causes: but that his grace which he would haue to be made manifest vnto vs, and by which we haue assurance of saluation, beginneth at the reconciliation made by Christ. For seeing we must needs graunt that hee hateth all sinne and wickednesse, howe can we assure our selues to be in his loue and fauour, vntill our sinnes are cleane put awaye for the which he is iustly angrie with vs? Thus þe blood of Christ must be the meane to make God fauourable vnto vs, before wee can haue any maner of feeling of his fatherly loue and clemency.

125

We must confesse our sinnes
vnto God,

God it is alone whom wee haue
and do offende, who know-
eth our hearts, deedes and de-
ter-

terminations, remitteth or punisheth sinnes, and hath giuen his sonne vnto vs. an high priest, and one eternal sacrifice. Therefore must we come to God the Father, through Christ, and that with the same wordes which hee hath giuen vs, teaching vs to confesse our sinnes, saying: Forgiue vs our trespasses as we forgive them that trespass against vs. And after this sorte may all the faithfull in all their troubles, and at all times, and in euery place confesse themselves to God both secretly and openly. Secretly when ech man prayeth alone and confesseth his sins to God. Openly, when anye man in the Church, togeather with the whole congregation prayeth and confesseth the same. And there are manye examples in the holye Scriptures of those who confessed themselves vnto God and not onely craved, but also obteyned of him forgiveness of their sinnes. But on y contrary part, there are no examples of anye which confessed themselves to Laye men or Priestes: for this honour belongeth to God alone, whiche hath giuen vs his sonne to bee our highe Priest, who heareth

Mat. 6. 12.

Luk. 11. 4.

1. Io. 1. 9.

sufficiently the confession of all the faithfull, so that there is no neede to substitute any in his roome to heare them. For who so euer with a true sayth from the bottome of his heart, confesseth his sinnes in this manner, to God the Father, and to his sonne our only chiefe Priest Christ Iesus, craving his grace and mercye: they vndoubtedly receaue full remission of all their sinnes. If wee confesse our sins, sayeth S. Iohn, he is mercifull to forgive vs our sinnes. Wherefore seeing it is thus, as by the truth it is confirmed, they then which confesse their sinnes to God and to his sonne our Lorde, haue obteyned full remission of the same, & so there is no neede to vse the Popish confession of the romish Synagogue.

121

Faith is the meanes whereby remission of sinne is promised.

FOrasmuch as God hath promised remission of sinnes, to the repentant sinner, by no other meanes nor condition but only faith in christ: therfore excluding al other meanes & conditions

to edifie in the feare of God. 177

conditions of mans working, we saye
that what repenting sinner soeuer be-
leueth in Christ, hath already to him-
selfe (and needeth not to seeke to any
priest) perpetuall assurance of remission
not for this time or that time onely,
but for euer. For the promise saith
not he that beleueth in Christ, shall be
pardoned this time, so he sin no more:
neither doth say that the lawe is staid
or y^e sentence repprued, but saith plain-
ly that the lawe wth the condemnation
thereof and sentence is condemned &
shall neuer ryle again to them that be
in C. Iesus: and promisseth indeterminately,
without limitation forgiveness
of sins to all that beleue in his name
And likewise in an other place, the
scripture speaking absolutely saith,
sin shall not haue dominion ouer you.
and addeth the reason why, saying, for
ye are not vnder the lawe, but vnder
grace. Adding this lesson withall (as
it followeth in the same place) not that
sinners shoulde sin more therefore be-
cause they are vnder grace, but onely
that weake infirmity might bee relie-
ued, broken consciences comforted, and
repenting sinners holpen from despe-
ration, to the praise of Gods glory: for

Ro. 8. 1

Act. 10. 43

Ro. 6. 14.

2. Co. 12. 9

as God forgiveueth not sinners because they should sin: so neither doeth infirmity of falling diminish the grace of Christ, but rather illustrate the same as it is written, My power is made perfect through weaknesse, and again where sinne abounded, the grace of God abounded much more.

122

Four things that concurre in remission of sinnes

In remission of sinnes these four things must concurre and go together: the cause that worketh (which is the sacrifice of Christs bodie) 2. the promise that offereth. 3. Faith that apprehendeth, and 4. the repenting sinner that receaueth. And althoughe sinnes dayly do growe, which daylye prouoke vs to craue remission: yet as touching the cause that worketh remission of our dayly sinnes, and the meanes which apprehendeth and applyeth the said cause vnto vs, they remaine alwaies one and perpetual: besides which no other cause nor means is to bee sought for of man.

So that to them that bee repenting
sinners

to edifie in the feare of God. 179

sinners and be in Christ Iesus, there is no lawe to condemne them, though they haue deserued condemnation: but they are vnder a perpetuall kingdome and a heauen full of grace and remission to couer their sinnes, and not to impute their iniquities through the promise of God in Christe Iesus our Lorde. And therefore wicked and impious is the doctrine of them firste to seeke any other cause of remission the onely the blood of our saviour Iesus Christ. Secondly which asigne any other meanes to apply the bloudshedding of Christ vnto vs, besides onely faith. Thirdly and especially whiche so limit and restraine the eternall priuiledge of the passion of Christ, as though it serued but onelye for sinnes done without and befoze faith, and that the rest after Baptisme committed, must be done away by confession, pardons and satisfactory Deedes.

123

Popishe satisfactions are not
warranted by Gods
woorde.

The

The faithfull are not bounde by the worde of God to do that penance which the Papistes call satisfaction. For there is one eternall satisfactiō, viz. a price recōciliation, & redemption from our sinnes, namelie the death of Christ, whereby our offences and punishmenes deserved for the same are clearly forgiven and wiped away. And this is confirmed both by y^e Prophetes, by the writings of the Evangelists and Apostles, and chiesly by the Apostle Paule in diuers of his epistles. If therefore by our woorkes and penance which we suffer, that is to say, if wee attribute to our satisfaction, which consisteth in the i^correctiō of our body, as fasting prayer, almes and other like woorks, the remission of our sinnes, and the punishment due therefore, or if we suppose that by this satisfaction we satisfie and requit all those things for which we wer guilty before God, then truly this satisfaction is directly contrary, and strueth against the satisfaction of C. Or else must they say that P. in y^e like case reasoned not aright, when he said that if righteousness be by the Law, then C. died in vaine. For even also after the same

Esa. 53. 5

Ro. 3. 24.

1. Co. 1. 30

Ro. 5. 17.

13. 19.

Gal. 1. 21.

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same sort do we also reason saying: If we our selues can make satisfaction for our sins, what need then had Christ to dy: wherefore the true church of God, keepeth still that one eternall satisfaction, euen the death of Christ, & therewith do all the faithfull content themselves, iudging their works, not to be so perfect or worthy, that by the their sins should be forgiven, and that God by them should be satisfied & eternall life be purchased.

124

Sin doth possesse our whole nature.

The infection of sinne is vniuersally dispersed ouer our nature, and hath infected euen the thoughtes themselves so greatly that whē the Apostle Paule will set forth his damnable estate, he doth set it forth no otherwise, but that he did then follow the will & counsel of his thoughts Eph. 2. 3
We must therefore learne to suspect our Col. 3. 2.
thoughtes, if we will bee aduised by the Apostle, and not to imagine with the doctors of Roome, that our estate is good, so long as the will, (when it shall haue wrestled) at length getteth

Rom. 7. 7,

teth out, not hauing wholly yeelded
 nor flatlye false downe. Thoughtes
 therefore running this way, after any
 thing of our neighbours in so doing,
 make manifeste declaration of their
 payson and corruption: which if they
 haue no resistance, do carie vs head-
 long through the broad way into de-
 struction. If by grace they shalbe stop-
 ped and resisted, in that grace, God
 is to be magnified: yet we in that our
 corruption, notwithstanding, are ius-
 tlye to bee blamed and admonished,
 thereby to seeke for more aide, in that
 parte of our thoughtes: leaste if that
 temptation shoulde lye soye vppon vs,
 Satan shoulde that waye get entrace
 into our hartes.

125

The Godlye are ioyfull in
 affliction.

The children of God doe reioyce in
 the midst of trouble, knowing
 that it will bring vppon them experi-
 ence and tryall of Gods goodnesse in
 the ende. Christ is made vnto them
 redemption from sinne: whereas the
 vngod,

ungodly (howsoever in prosperity they
fleshly by agge of their hope in GOD)
yet when affliction commeth, they are
without all hart, comfort, or courage. 1. Cor. I.
30
For they knowe not (in deede) that
Christ is made vnto them redemption
to deliuer them from al that daunger
that commeth for sinne, aswel as from
sinne it selfe. This perswasion cau-
seth the godly in all their afflictions
and necessities whatsoeuer, to staye 1 am. I. 3.
themselves in godlye conuersation,
both towards GOD and man, with
paciencie and assured hope of an happy
ende: Wheras the vngodly either
murmure against GOD, or else fall
into some one euill dealing or other,
thereby to purchase their deliuerance,
which is an assured testimony, that
they doe not looke to haue it from the
Lord.

126

Afflictions come by the providence
of GOD.

Although God doeth not by and by
helpe his children when they are af-
flicted, yet doth hee not forsake them:
because

Ro. 8. 18.

because by his infinite wisdom and mercy, he turneth those things to their saluation which seemed discommodities. And although the elect & reprobate are indifferently subiect to the like euils, yet there is great difference because God instructing the faithfull by afflictions, doth further them in y^e marke of their saluation. Whatsoever thinges happen to the godly, they are so tempered from aboue, that y^e which the world thinketh to be hurtfull, the issue declareth it to be profitable: there is no cause therefore why it should grieue vs to be afflicted, except wee take in ill parte, the election of the Lord, whereby we are foreordained vnto life: and except we be vnwilling to represent in vs the image of the sonne of GOD, whereby wee are prepared vnto celestiall glory.

127

Afflictions come of Gods determinate purpose

When God graunteth sathan liberty to afflict the faithfull. he doeth it not to pleasure him, neither is

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is he moued of anye fauour that hee beareth towards him: but because he hath ordeined it in his owne purpose. He was not moued by his sute nor perswaded by him to afflict and punish Job: but for asmuch as hee was minded of his owne good wil to chastise him, therfore he graunted his demand: yea euen to spite Sathan and to haue the greater triumph againste him in putting him to confusion, because hee made full reckoning that Job should haue cursed God to his face, that is, that he should haue blasphemed him with open mouth when he felt afflictions to come vpon him. If Sathan had neuer vttered anye word, nor made any such petition, yet God was minded to punish his seruant, and he minded it for iust cause, the which he hath disclosed vnto vs: and if the same were to vs vnknowne, yet ought we to reuerence the iustice and counsell of God confessing that he is most righteous and vnpartiall in all his doings.

Iob. 1. 12.

Ps. 119.

137.

128

Afflictions be the rods of God vnto the iust.

Although

Although in the outward appa-
 rance of the world and sence of
 the flesh, the iust and perfect do
 suffer in this world the like and moze
 greuous afflictions then do the wic-
 ked, yet is their estate nothing so mi-
 serable: For they knowing that afflic-
 tions be the rodde of God their Fa-
 ther, do aske deliuerance and are assu-
 red to obtaine the same. And thus on
 what side soeuer afflictions do come
 vnto the iust and perfect, (because
 they know that God is their defen-
 der and keeper) they are not afraide
 (as discouraged and desperate) but
 in all assurance they say with the pro-
 phet: The Lord is my light and my
 saluation whom then shall I feare?
 The Lord is the strength of my life,
 of whom then shall I be afraid? They
 knowe this same because of the infal-
 lible promise: call vpon me in the day
 of trouble and I will deliuer thee,
 and thou shalt glorifie mee. The
 Lord is neere to all that call vpon
 him: yea to all that call vpon him in
 truth. Come vnto me (sayth our
 Saviour) all yee that are wearie and
 heauie laden and I will refresh you.
 Feare not little flocke: for it is your
 fathers

Pf. 27. 1.

Pf. 50. 15.

& 145. 18.

Mat. 11. 28

Luk. 12. 32

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fathers pleasure to giue you the king-
dome. And God is faithfull (as the
Apostle witnesseth) which will not
suffer his to be tempted aboue their ^{1. Cor. 10}
power, but will euen giue the issue ^{13.}
with the temptation that they maye
be able to beare it. The wicked
nowe cannot thus speake in deedes
for although they thinke themselves
most safe and sure, and make great
account of their owne strength: yet
because they are hated of God he can
well finde them out, and bring their ^{Ps. 7. 15.}
enterprises and counsels to nothing. ^{Ps. 9. 15.}

129

Afflictions come for diuers
causes.

IT is most certaine that al miseries
take their originall and beginning
at sinne: but yet God afflicteth his
seruants for diuers causes. For as he
doeth not take vengeance on some
mens sinnes in this worlde, but
deferreth the punishmentes untill
an other lyfe that hee maye then vse
them with moze seuerity: euen so oftē-
times he dealeth moze hardly with
his

his faithfull seruantes, not because they haue committed greater sinnes then other men, but to mortifye in them the concupiscence of the flesh.

Pea sometyme not respecting their sinnes, hee onelye tryeth their obedi-

Pro. 17. 3. ence, or else exerciseth their patience.

Euē as wee see that the holye man Job was afflicted, that by his aduersitie, his godlinesse might be the better knowne. Wherefoze there are two thinges to bee noted, the firste is that

1. Pet. 4.
17

iudgement doth oftentimes begin at the house of God: and that hee ouerpassing the wicked doth seuerely punish his seruantes, and doth more sharpely scourge in correcting the vices of his church. The second is that there are diuers endes why he afflicteth men, for he suffered Stephen and

Act. 7. 58.

other of his apostles to be cruelly tormented as if they had beene wicked persons: whereby we may gather that in the punishments of men the causes of the same cannot bee well discerned.

130.

Patience ouercommeth affliction.

What

What soeuer he be that suffereth
the trouble that is layd vpon
him for Christes sake maye continue
without ykelsomenes euen to the last
ende. We must not therefore call to
minde how long we are afflicted, but 1. Cor. 9.
we must haue respect vnto the ende. He. 12. 12.
So runne (saith the Apostle that yee
may obtaine.) Lift vp your handes
(saith the authour to the Hebrewes) Heb. 12. 1.
that hange downe, and your weake & 2.
knees. Againe let vs runne with pa-
tience the race that is set before vs,
looking vnto Iesus Christ the au-
thour and finisher of our faith. What
doth it profit a man to be painefull in
any busines for a time, and then to
fainte and giue ouer before hee hath
brought it vnto good effect, doth hee
not loose all his labour and trauaile?
What doth it profite the runner to
runne if he faint in the middest of his
race, shal he haue the game or reward?
Not without cause therefore doth the
scripture in so many places, exhort vs
to patience and perseuerance. Let vs
not therefore be weake or feeble, but 1. Thes. 5.
followers of them which through 14.
faith and patience inherite the pro- Heb. 6. 12
mises, which is everlasting life after
the

190 Fruitfull instructions
the trauaile and paine of this life.

131.

The patience of the faithfull is tride
by afflictions.

BESIDES the iust punishment of
the open and notorious sinner,
there is also another cause wher-
with God is moued to sende among
men miserie, affliction and griefes of
this world, as namelye to trye and
proue such as be good and godly, that
their vertues may moze shine among
men to the honour and gloze of God.
As siluer and golde (saith Salomon)
Iam.1.12. is tride by fire, so doth God proue
Pro.17.3. and trye the heartes of men. In this
manner God proued his faithfull ser-
uants, Abraham, Ioseph, and Job,
that by the tryall of their constancie,
their faith might be the moze notable
and famous, and both themselves
moze in faith confirmed, and God by
them moze glorified. When God cast
vpon Job all these miseries, which the
scriptures mention, his vnnaturall
wife & vnkind frendes with rash and
vncharitable iudgement, woulde
needes perswade him that it was the
an-

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anger of God and the iust punishment
of his sinnes that brought all these
thinges vpon him. But hee saying
himselfe vpon the testimony of a good
conscience, and the constancie of his
faith assured himselfe of the good wil
of God, and therefore he tooke all pa-
tiently saying: The Lord hath geuen Iob. i. 21.
and the Lord hath taken away, euen
as it pleaseth the Lord so be it. In
which wordes, we haue to learne the
exceeding comfort which the children
of God take in the midst of trou-
bles by the prouidence of God, which
extendeth it selfe to all thinges, so
that there is nothing so base or simple
either without man, or within man,
which he neglecteth or is ignorant of. Mat. 10.
29.

132

To be partakers of the life of Iesus
Christ, we must before die
with him.

IF we iudge according to our owne
fantasy, we shal thinke it vnpossible
for vs to be made aliue by being dead
& that death should be the meanes of
our life, & furthermore þ we must bee
des-

2.Tim.2.

11.

Ro.6.5.

2.Cor.4.

10.11.

Col.3.3.

despised in the world and suffer vile
 reproches if we will raigne with Je-
 sus Christ: and yet the spirit of God
 telleth vs that it is most certain, and
 therefore will haue vs beat downe al
 disputations, and not rest our selues
 vpon our owne thoughtes and ima-
 ginations, for seeing God hath ap-
 pointed it soe, if wee will be his ser-
 uants we must staye our selues vpon
 his counsell, and suffer our selues to
 be guided by him. If we bee dead
 with Iesus Christ (saith S. Paule)
 we also shall liue with him. By the
 word death the Apostle meaneth not
 onely the death of men when God ta-
 keth them from the earth: but that
 we must beare the mortification of
 Iesus Christ in our bodies, to the
 ende that his life may appeare in vs.
 For ye are dead (saith he in an other
 place) & your life is hid with Christ
 in God, euen as the life of trees is hid
 in the winter. The trees in the win-
 ter are drie they seeme to be but dead
 wood without strength: but yet their
 strength sheweth it selfe in the spring
 time. Euen so the case standeth with
 the faithfull: for while they are in
 this worlde, their life is shutte vp in
 hope.

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hope. Nowe that which we hope for (as Saint Paule sayth) is not seene, the eye of man cannot attaine vnto it. It followeth then, that in dying wee must liue, and liuing wee must dye, not onely with one kinde of death, but wee must die dayly, wee must decay as touching the outward man, for sicknesses, pouertie, afflictions and such like thinges are messengers of death which doe, or ought to put vs in minde, that our life is but a shadow, that it is nothing, and that therefore we should renounce the worlde, and vtterly banish and reiect all the lustes and vanities of the same.

Ro.8. 24.

133

All thinges must be forsaken for
Gods sake.

A Faithfull man must alwayes more esteeme and loue God and his kingdome, then his own life, body, wife, children, friendes and kinned, and all thinges else which are in this worlde: so that whensoever God shal cal vs away from these thinges, we must willingly leaue all, and followe God, after the example

A

of

- Heb. 11. 17. of our father Abraham. For the Lord
 sayeth in his gospell, he that loueth fa-
 ther or mother more then mee, is not
 Ge. 22. 10. worthy of me. And he that loueth son
 Mat. 10. 37 or daughter more then me, is not wor-
 thy of me. Wherefore al mē must cast
 away the care of temporall things, &
 consider y^e God in vs, while we were
 sound and in health, prouided suffici-
 ently for vs and ours. And that ther-
 fore nowe, when as he hath appointed
 Ps. 68. 5. to call vs away from hence, hee will
 & 146. 9. not forsake our family (especially see-
 ing he is a father of the widows and
 fatherlesse) but will prouide for them
 Io. 19. 27. some other waye. Christ on the crosse
 was content to haue committed his mo-
 ther vnto Iohn. So we also must co-
 mend vnto God, & vnto faithfull men,
 1. Pet. 5. 7. those y^e are committed to our charge. &
 ought to be no further careful for the,
 but care for & think on things eternal

134

Tribulation bringeth forth
patience,

I F we will shewe our selues to bee
the sonnes of God, then must our
afflictions practise vs in patience, &
except

except they do so, y^e worke of god (tho-
rough our corruptiō) is made voyd &
of none effect. Aduersities hinder not
the glorie of the godly, because in
bearing them patiently they feelee the
helpe of God which nourisheth and
confirmeth their hope, therefore it is
sure that they profite but ill which
learne not patience: Neither doeth
this let, that there are extant in the
Scriptures certaine complaintes of
the godly full of desperation, for God
sometimes for a while, doeth so venge
and represseth those that are his, that
scarcely they can breathe or thinke vpon
consolation: but straightwaies
he bringeth againe to life those whom
he had almost ouerwhelmed in the
middest of death. So that is al-
waye fulfilled in them which the A-
postle sayth, we are afflicted on euery
side, yet are we not in distresse: in po-
uertie but not overcome of pouertie,
we are persecuted, but not forsake: cast
down but we perish not. Patience cometh
not of y^e nature of tribulation,
wherby we see some are prouoked to
murmur against god, yea euē to curse
God: but whē as y^e inward meeknes
which is infused by the spirit of god &

Ro. 5. 3.

2. Cor. 4.
8. & 9.

cōsolatiō which is suggested by þ same spirite, hath succeeded in the place of stubbornenes & frowardnes: tribulations are instrumentes to beget patience, which tribulation can procure nothing in the wicked and obstinate, but indignation and murmuring.

Patience is a great vertue.

The greatest part of men will easily grant that patience is a great vertue, as it is in Deede: and yet there be verie fewe that knowe what it meaneth: whereby it may soone be gathered, that wee be not very hasty to be patient, and to haue the vertue that we esteeme so much. God therefore perceiuing such carelesnesse in men, hath in diuers places (& namely in patient Job) set before our eyes the thing that is so needefull for vs: for if wee bee not patient, our faith must needs vanish away, for it is not able to continue without the same. For the which cause it is the will of God, that in the midst of the miseries of this worlde, wee shoulde alwayes haue a quiet heart, and be so well assured

Iob. i. 20.

Iam. i. 3. 4

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assured of his goodnesse, as the same may make vs merrie and contented, so that wee may boast our selues against Sathan, and against all our enemies. But howe were that possible if wee did not looke higher then the worlde, and considered not that although our estate bee miserable in the opinion of the flesh: yet ought we to bee contented with it seeing our God loneth vs.

136

True patience what it is.

WE commonly say that a man is patient, although hee haue no point of true patience in him. For whosoener suffreth aduersitie, him do men call patient, but let vs with all marke that to be patient, it behooueth vs to moderate our sorowe. If there be any aduersitie it must be asswaged by considering that God ceaseth not to procure our welfare continually, and that wee ought to be subiect to him, and y it is good reason he should gouern vs according to his good pleasure. Herein doth patience make it selfe to be knowen.

Rom.5.3.

Deu.30.8.

The prouidence of God encreaseth
the patience of the godly.

BY gods only sufferance it is that
Tyranter persecute, that they
spoyle men of their goods, that
they cast them into banishment into
pylson, and bandes, and that they
exercise all kinde of crueltie against
them. It is his will that men are af-
flicted with sicknesse, with pouertie,
with hunger and cold, with slander
and reproch, and with all the miserie
that maye befall in the life of man.
But because the same Lorde and
God whiche as a iust Iudge sen-
deth all these thinges is also a most
tender, louing and kinde father: vn-
doubtedly he wil not suffer any thing
to happen vnto vs, but that which
shall be profitable, and a furtherance
to our saluation. Wherefoze in all
troubles and afflictions, (seeme they
at the first neuer so greenous and in-
tollerable) the godly receaue them,
and abide in them not only with pa-
tience, but also with ioy and gladnes.
For they perswade themselues (as
trueth

1. Cor. 10.
13.

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trueth is in Deede) that God chastiseth every sonne & he loueth and for-
forth with cheerefulnes they reioyce in
their afflictions knowing that tribu-
lation bringeth forth patience, pati-
ence experience, experience hope, and
hope confoundeth not, nor maketh a-
shamed. This comforte it was that
made Job patiently to abyde the
losse of his goods, the spoyle of his
landes, and the miserable destruc-
tion of his children. The same
comforte caused Ioseph patientlye
to abide bondage, imprisonment,
flaunder, reproche and daunger of
his life, for he was certainly perswa-
ded that nothing was done without
the prouidence of his heauenly Fa-
ther, which caused him to be resolu-
ed that it would fall out to the best in
the ende.

Heb. 12. 6

Ro. 5. 3.

Ro. 8. 28.

153

The prouidence of God is a
great secrete.

When wee come vnto God and
talk of his works, we ought to
consider & they be too high se-
crets for our weak wit to reach vnto,

I 4

And

Ps. 36. 6.

Io. 5. 17.

Act. : 7.

28.

And it behoueth vs to haue the same perswasion aswell of Gods prouidence generally, as of the thinges þ belong to his spirituall kingdome. When wee heare that God ordereth all thinges, and that there is not any thing done in this world without his will: let vs knowe that it is a secret which we ought to marke well. For although euery man graunt that God is soueraigne Lord & gouernor: yet notwithstanding when wee come to this point, that the thinges which we see to be so troublesome and out of order, cease not to bee guided by the secret prouidence of god, who holdeth the sterne aboue, & turneth thinges to such end as he thinketh good: we must reuerently consider þ wee be not able to mount vp to so high a secret, and therfore honoz God in the things we know not, vntil he reueale vs þ thinges that (as yet) are hidden from vs.

139

Gods prouidence is ouer all.

WE might learne in al þ we see to confesse the greatnes of the Lord. Why doth not þ strength of his workes

workes make vs to confesse his power
and all the delight wee haue in them,
why doth it not make vs acknowledge
all his goodnesse to the children of
men? The Prophet Dauid saith, w^he Ps. 8. 3. 4.
I behold the heauens which are the
workes of thy hands, the Moone and
the starres which thou hast ordeyned:
What is man (saye I) that thou art
windfull of him, or the sonne of man
that thou so regardest him? Our sa-
uiour Christ declareth, that when we Ma. 6. 26.
see howe God feedeth the sparrowes 28.
and clotheeth the Lillies: We are a
faithlesse people, except wee see hys
prouidence ouer vs to feede vs, and to
clothe vs in all our necessities. And
sure the truth is, except wee see with
such eyes the creatures of GOD, wee
are become creatures degenerat from
that image, wherein wee were firste
formed. If we see nothing in the he-
uens, but that they are lighte, and a-
boue our reach, the Horse and Asse
see this aswell as wee.

If wee see nothing in the earth, but
a place to walke in, or to take our rest
vpon it: the beasts and foules se this
aswell as wee. If in our apparell wee
see nothing but pride of a goodly co-

Iour. If in our meate and drinke wee
 knowe nothing but the pleasure and
 sweetnesse of the taste. If hearing se-
 ing, smelling, tasting and such like,
 be all the delight we can finde in the
 woꝝkes of God: wee haue geuen our
 preheminence to the domme creaturs
 which haue these senses moze exquisite
 then wee, and wee haue turned the
 hartes of men, into the hartes of beasts
 who with wisdomē vnderstanding,
 knowledge reason and prudence can
 do nothing. And the woꝝds of the Ps.
 Ps 49.20. are fulfilled in vs: Man when he was
 in honoꝝ, had no vnderstanding, hee
 was compared to the brute beasts,
 and was made lyke vnto them.

140

The prouidence of God

In sixe dayes the creation of the
 world was finished, but the gover-
 nement thereof is perpetuall, and
 God doth continually work in preser-
 uing and mantayning the order there-
 of, euen as the Apostle teacheth say-
 ing: In him we liue, moue, and haue
 our beeing. Therefore when wee see
 the Sunne rising, the course of the
 Moone

Act. 17.

28.

Ps. 104.

29

Io. 5. 17.

Moone and of the starres, the force of nature in seedes, and the increase of our bodies and of the bodies of brute beasts: Wee muste then consider the prouidence of God, and the continual working of the Father and of the sonne. Neither doth hee by his generall prouidence onely defend the nature, which he hath created, but doth order and frame euery parte thereof: But especiallly hee defendeth and preserveth the faithfull, whome hee hath taken into his protection. Pro. 30.5

141

Nothing commeth by fortune, but by Gods prouidence

AS God of his vnestimable goodness made the worlde, and all that therein is, for the benefite and commodity of man, that he might vse al the inferiour creatures to Gods glory: so doth the same Lord and maker by his almightye power and infinite wisdom continue the same. My father stil worketh (saith our sauour Christ) and I worke when thou hidest away thy face (saith y^e P.) they are troubled when

Ioh. 1. 17.

Ps. 104. 29

Ps. 104. 29

Gen. 7.

1. King. 17

When thou takest away their breathe
 they die, and are turned to their dust.
 When thou lettest thy breath go forth
 they shall be made, & thou shalt renew
 the face of the earth. That which wee
 call and esteeme nature, is nothing
 but the very finger of GOD working in
 his creatures, much more the altera-
 tion of naturall courses and thinges
 done extraordinarilye. wherefore whe
 rayne falleth excessiuellie to hurte the
 earth, or hinder mankinde, as it did
 in the time of Noah, or when the clou-
 des be cleane dried vp, that there is no
 raine at all, as it fell out in the tyme
 of Achab: It is mooste euident to bee
 the worke of GOD, according to his
 iustice punishing the breaking of hys
 Law, and vnthankfulnesse of his peo-
 ple. In like manner I might speak of
 the Earth and water, the Sunne
 and Moone, with the residue of the
 starres, in all and euery of which as
 it is the finger of GOD, that keepeth
 them in their naturall order, so is it
 his power that doth alter and change
 them, and for causes to his wisdom
 knowne, bringeth out such effectes as
 be sometimes rather hurtful, then be-
 neficiall vnto men.

Ther.

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Therefore when we see infections, sicknesses or such like, wee must looke further then into the course of nature and vnderstand that there is a GOD and an ouerruler of nature, that doth these thinges. This is not true only in those things that appertaine to nature, but in those also that are done by the will of man, or as we say prophanelie by fortune or chaunce, where as in deede to speake truely there is neither fortune nor chaunce. That Ma. 10. 26 which we call fortune is nothing but the hand of God working by causes, and for causes which we know not. Chaunce and fortune are Gods denied by man and made by our ignorance of the true, almightie, and euerlasting GOD.

42

God by his prouidence prefer-
ueth all

Those things which GOD made by his worde, he gouerneth and preserveth with his euerlasting prouidence as testifieth our Sauour Christ and his Apostles in diuers places of the holy Scriptures: For in
he is

Gen. 2. 2.

Heb. 1. 3.

Luk. 21.
18.

hee is said to reſte the 7. Day from all his woꝝkes, it is no otherwiſe to bee vnderſtood, then that hee ceaſed from the creation of the heauen & the earth, which we ſee, not that he left of to gouerne the ſame, and to preſerue it. For he beareth vp all thinges (as the Ap. ſaith) by his mighty word. The which thing ought to bring no ſmall conſolation to the mindes of the godly, for ſo they learne to reſt and ſtay themſelues on Gods prouidence, without the which not ſo much as one haire of their head, can periſh. For hee which ſeeleth by Faith, that al thinges depend vpon God, he beleueth alſo þ he falleth into the handes of God, when he forſakerh all thinges, and entreth into death.

143

The right conſidering of Gods prouidence.

When God vſeth worldly meanes, and ſerueth his turne by men, as by instruments, hee doeth it not to leſſen or to diminith his owne authoritie. but contrariwiſe to ſhewe that he hath the guiding of them, and that

that if he do but command oꝝ hisse (as
he saith by his Prophet:) men muste
needes go forward to execut his will, Esa. 5. 26.
yea and the very Devils of hel are co- & 7. 18.
pelled vnto it. And although they be
vntwilling, & that it is vtterly against
their intent: yet notwithstanding
God diueth them by violent power
to execute the things that he hath oꝝ-
deyned in his prouidence. And so wee
see now after what sorte we must con-
sider Gods prouidence: namely that
he hath a care of the whole world, and
watcheth ouer all his creatures, not
onely to foresee what may happen (as
some fantasticall personns imagine
that God beholdeth the thinges as it
were a far of which are heere beneath
and then prouideth for them afterward
but also (which is moze) that nothing
may be done which he hath not deter-
mined. So as his will is the rule of all
things. And therefore it behoueth vs
to minde well the prouidence of God
to the entent, that when any aduersity
commeth vppon vs, we may al-
wayes haue respect
vnto the first
cause.

Io. 5. 17
Psa 104. 29

Nothing

144

Nothing commeth but by Gods
Prouidence.

GOD hath not created the world
to leaue thinges in such sort that
Fortune (as men term it) might
gouerne all: but hee intendeth to the
maintayning of his creatures as hee
doth.

Pf. 33.6 Therefore when wee call GOD
the maker of heauen and earth, Wee
must not restraine it to one instant,
but wee must beare in minde that
like as GOD hath framed the world
so all power is still in him, and hee
disposeth thinges heere beneath so as
he hath a care of vs, and the haire of
our head are numbred, yea, and hee
guideth our footesteppes, so as no-
thing commeth to passe, which is not
foreappointed by his prouidence.

Ma. 10.30 Besides him there is none sette o-
uer the world, nor none sette o-
Iob. 34.13 uer the earthe, whiche beetokeneth
that his creating of the world, and
his

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his governing of it , are thinges
that goe ioyntlye together . If we
imagine that GOD governeth not
all thinges, but that some thinges hap-
pen by chaunce or fortune , wee doe
great iniurie vnto God, to whom al-
lone all praise and honoꝝ is due. It is
moreouer a cursed blasphemie if wee
should thinke that the deuil coulde do
any thing without the licence of god:
foꝝ it is as much as if we should make
the deuil a parti-creator of the world.
Let vs learne therefore that there is
an inseparable band betwene these
two thinges: namely that God crea-
teth all thinges , and that he gover-
neth all thinges.

1. Tim. 1.

17.

145

The prouidence of God is not onely
generall.

Our Sautour Christ extendeth
the carefull prouidence of God
to Sparrowes , and to the
haire of our head, to the ende no mā
shoulde thinke or imagine that it is
onely a generall prouidence, as many
do in these dayes, which as they dare
not

Ge.17.1.
1.Sam.2.3

not deny that the world is governed by the wisdom and power of God, so they thinke it an absurde thing to teach that God is occupied about all particular creatures, especially them of the meanest sort: And therefore they expound these wordes of Christ and other such like sentences of scripture, to be spoken by Hyperbole, that is, a manner of figurative speech passing all truth, thereby to signifie a meane truth. But I would learne of such men what it is that saving the nature of his godhead may in this respect bee spoken of him more then truth, seeing he is almighty, of infinite knowledge, and is present in all places. So much as they shall exempt from Gods disposition in his creatures, so much shal they with dishonour of God pull from his almighty power and infinite wisdom. We may not thinke it is any disgracing of the maiestie of God, to drawe the same his providence, to the preservation & direction even of his meanest creatures: for he worketh not as men do with labour and griefe, or torment of minde: his very will is inough to do, or alter all things, as hee seemeth best.

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best. And this is the greatest proofof his exceeding maiestie that he seeth all things, that he disposeth and worketh all thinges, & that he directeth all his creatures to that ende, for which in the beginning he made them, and yet is the Lord alway righteous and his iudgements true.

146

The faithfull are surely settled in gods providence.

The godly when the heats of persecution riseth (to th'end that they may not forsake their Lord and captaine.) First they perswade theselues (as truth is indeed) that affliction cometh not to them by chaunce or fortune, or by the malice of men, but by certaine knowledge & providence of that god which is by Christ their heavenly & merciful father, who neither can do it for any euil vnto the, nor suffer the to be further tempted, then by his grace they shall bee able to beare. If a poore silly sparrow, as Christ assureth the, falleth not to the ground without their father, who is in heauen, 1. Cor. 10. 13. they are perswaded that they are far more pretious in the sight of god, the Mat. 10. 29 all

all the sparrowes in the worlde, and therefore that an haire shall not fall from their head without his wil and pleasure. The example hereof evidently appeareth in Job, and in the Apostles of Christ. The deuill could not vexe Job, vntil it was graunted him by God. Sathan desired to liſte the Apostles as men vſe to liſte coyne, but Christ prayde for them that their faith might not faile. Yea a legion of deuills were not able to hurte a heard of hogges, but by the permiſſion of Christ. This comfort neuer faileth, and when the faithfull betake themſelues to this defence, they may be truly ſayd to reſt vnder the ſhadowe of the moſt highelt. They which reſuſe perſecution offered for Chriſt his ſake, cannot be his true diſciples, but ſhewe them ſelues to haue bene hyppocrites and diſſemblers.

Luk. 12.
32.

Mat. 19.
29.

147

The fauour of God the onely
foundation of con-
ſolation.

Except

Except God be grations vnto vs, although all thinges looke pleasantly vpon vs, yet no certaine trust can be conceaued. And on the contrarie part his onely fauour is a sufficient solace in all sorowe, and a strong defence against all tempestes of aduersities. And hereunto appertain many testimonies of the scriptures where the Sainctes trusting to the only power of God, dare despise what soeuer thing cometh againste them in this world. Though I should walke through the valley of the shadowe of death I will feare no euill (saith the prophet) for thou art with me. In the Lorde put I my trust, how say wee then to my soule flye to your mountaine as a byrde? I will not (saith hee) be afrayde of ten thousand of people that shoulde beset mee rounde about. For there is no power vnder heauen or aboue heauen that can resiste the arme of the Lorde: therefore he being our defender noe harme at all is to be feared.

Ps. 121.

Ps. 3. 6.

148

The will of God is alwaye iuste, although we see not the reason thereof.

The will of God (although the reason thereof be vnkowne vnto vs) is to be counted iust. For the Lord hath his right takē from him if he be not at liberty to doe with his creatures as he seemeth best. This seemeth hard to the eares of many. And there are also some who alleadge that God is put to great reproch if such liberty be geuen vnto him, as though they with their disdainefulnes were better diuines then the holy Ghost, who hath appointed this rule of humilitey to the faithfull, & they shoulde wonder at the power of God, and not esteeme it after their own iudgement. The Apostle Paule represseth this arrogancie of strīuing with God in his Epistle to the Ro. by a most fitte similitude wherein he seemeth rather to haue alluded vnto Esay then Ieremie. For nothing else is taught in Ieremie, then that Israel is in the hand of the lord, so that for his sinnes

Ro. 9. 20.
Esay. 5. 9.
Ier. 18. 9.
& 6.

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he may breake him in peeces as a pot-
ter may his earthen vessell. But Esay
goeth higher saying, wo bee to him þ
gainesayeth his maker, namely to the
pot that striveth with the potter: shall
the clay say to the potter what makest
thou? &c. And surely there is no cause
why a mortall man shoulde preferre
himselfe befoze an earthen vessel, whē
he compareth himselfe with God.

149

Through faith our sinnes are forgi-
uen.

Who soeuer beleeueth in Christ
is not indged, that is to saye,
by the grace and mercy of God he is
saued, the sentence of Deserued con-
demnation also being taken awaye.
So the Apostle sayth: there is noe
condemnation to those that are in R o. 8. 1.
Christe Iesus. And whereas our Mar. 16. 16
sauiour Christe affirmeth that al the
faithfull are out of perill of death, we
may therby gather, howe necessarie
the certaintye and stability of faith is
to take away the trembling, and op-
pressing feare of conscience. Ihes
pro.

Io. 3. 18.

pronounceth, that there is no condemnation, so soone as we beleue: and therfore if for faithes sake a man is not iudged (as the truth it selfe plainly affirmeth) where is then indulgences and pardons? Where are the Romish satisfactions? And where is the sayned fyre of purgatorie, and such like humaine imaginations and deuises? Surely they are vanished away and perished for euer: For the truth hath said (which ought neuer to be forgotten) that who soeuer beleueth in him hath euermore lasting life.

Io. 6. 47.

150

Of the true knowledge of
God.

Ier. 23. 33.

There is but one God in essence of nature, which is the father of whom are all thinges and we in him. The same God is inuisible and immortall. 1. Tim. 17. He is in all places, seeth all thinges, and filleth the heauen and the earth. He is almightie, infinite, and eternall: he is the maker and preseruer of all thinges. He is onely wise, gentle, iust, true, mercifull.
The

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The Lorde, the Lorde sayeth Moses Exo.34.6.
is stronge, mercifull and gracious,
slowe to anger, and aboundaunt in
goodnesse and trueth. In this di-
uine essence, three persons doe sub-
sist, being truely distinguished from
euermlasting in their senerall proper-
ties the Father, the Sonne, and the
holye Ghost. But the comforter,
which is the holy Ghost, whome the
Father will sende in my name: hee
shall teach you all thinges, and bring
all thinges to your remembraunce,
which I haue tolde you Io. 14. 26.
These three persons are not three
Gods, but they are coeternall and co-
equall. distinct concerning their pro-
perties, and yet without any manner
of inequalitye, being by nature so v-
nited togeather, that they be but one
God, eternall, infinite and most per-
fect in it selfe.

Mat.3.16.
& 28.9.

1. Io. 5.7.
Act.17.23

151

The power, and godhead of God
are scene, and howe.

Amongest the properties and per-
sons which are in God, which
is one, there is such distinction,
that

Pf. 33.6.

that to the Father we must attribute the beginning of working and creating, we must holde him for the fountaine and spring of all things. To the son we must attribute wisdom, counsell, & the government of things that are made. To the holy Ghost we must attribute the power and efficacy of working & executing. And although that the eternitie of the Father, is also the eternity of the sonne, and of the holy Ghost: (for God could neuer be without his wisdom & power: and in the eternitie, there ought neither first nor last to be sought) yet is it not a vaine thing nor superfluous to obserue this order in the eternitie, as namely y we set the Father first in order, and in the second place the sonne which commeth of him, & in the third place the holy ghost which proceedeth from them both. For also the mind of euery one inclineth to consider first God, afterwards his wisdom which springeth from him, & finally his power, wherby he executeth the decrees and ordinances of his counsell. By this reason wee say that the sonne cometh onely of the Father, but that the holy ghost, is of the Father, & of the

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the sonne together. Although thẽ that we can not consider the wisdom of God, but as it proceedeth frō the father, & as it is engendred of him, yet we must take heede y in this generatiō, we inuent nothing temporall, carnall or humaine: but rather lette vs worship y same beholding it by faith, & let vs take heede frō searching further thẽ scriptures do teach vs thereof: otherwise we should deserue to be blinded and punished for our ouer great curiositie.

152

The vnitie of essence is not taken away by the distinction of persons.

AS the Sunne that shineth hath three distinct thinges of which euerie one differeth from another the globe, the light, and heate, and although euerie one of these keepe severally, their properties, yet is it but one sun, & is not deuided into 3. suns: So in y Deity the vnitie of essence is not takē away by y distinction of persons & yet for all that, is there no confounding of persons nor chaunginge of

K 2

one

- one into another. The doctrine of the Trinitie is euerie where certainly taught in the Prophetes, but more plainly in the writings of the Euangelistes and Apostles. For the
- Luk. 1. 35.** Angell Gabriell speaketh vnto Marie the mother of the Lorde in these wordes, The holy Ghost shall come vpon thee, and the power of the most highest shall ouershadowe thee, wherefore the holy thing also which shal be borne, shalbe called the sonne of god. We haue here truly ϕ Father which is the highest, the sonne of God which is borne of the Virgine, and the holy Ghost which ouershadoweth the virgin. At what time also Christ our Lord was baptized in the riuer Iordan of Iohn the Baptist, Iohn sawe the holy Ghost comming downe like a Dove and lighting vpon him, and there was also a voyce hearde from heauen, saying: This is my dearely beloued sonne in whome I am well pleased. Furthermore Christe our Lord hath often and sundrie wayes taught that there is a holy Trinitie, and lastly he commaundeth all those that trust in him to be baptized in the name of the Father, and of the sonne, and
- Mat. 3. 16.** Lord was baptized in the riuer Iordan of Iohn the Baptist, Iohn sawe the holy Ghost comming downe like a Dove and lighting vpon him, and there was also a voyce hearde from heauen, saying: This is my dearely beloued sonne in whome I am well pleased.
- 2. Pet. 1. 17**
- Io. 5. & 14.**

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and of the holy Ghost. Wherefore seeing that in the holy scriptures, in the Trinitie the vnitie of the Deitie is plainely & clearly taught, it is mete that we doe simply rest therein, & not curiously search nor lust after anye further knowledge in this life, then which God hath reuealed.

Mat. 28.

18.

Mar. 16. 16

153

Gods grace is the only staye and repayer of all thinges.

When we haue well considered howe little our life is, wee must also marke howe wee be repayed againe by the grace of god, and specially howe we be sustented & vpheld by the same: according also as these two pointes are matched together in the 104. Psalm. For it is sayd there, that as soone as God with- draweth his spirite & working, al goeth to decay, but the Prophet addeth also, & if God spread forth his power, all is renewed in this worlde, and al thinges take their liuelinesse of him. And thus wee see what wee haue to marke, as namely, & when we knowe our selues to be weake and so subject

Ps. 104.

29. 30.

R 3

vnto

Esay. 40.
6.7.8.

1. Pet. 1.
24.25.

unto death, as that we must run thither whether we will or no: we must also vnderstand þ in this so great frailtie, God holdeth vs by the hand, so as we be maintayned by his power and strengthened by his grace. But the chief point is that we should haue an eye to the benefite and good grace which God hath giuen vs about the order of nature in restoring vs by his worde as sayeth the Prophet Esay. All flesh is as grasse, and all the glorie of man is as the flower of grasse, the grasse withereth and the flower falleth away: whereas the worde of the Lorde endureth for euer: yea not onely to continue in heauen, but also to the ende that by it we may haue euerlasting life, and be redeemed out of the vniuersall corruption of this earthly life, that God may dwell in vs and make vs partakers of his euerlastingnesse.

154

God is the creator of all things.

The Lorde by his eternall worde hath made and created al things conteyned within the compasse of heauen & earth, as Moyses at larg describeth

scribeth Ge. 1. By the word of p Lord
(saith the Prophet) were the heavens
made, & al the hoste of the by p breath Pl. 33. 6.
of his mouth. The Lord herein hath
shewed his wisdom, power, & good-
nes, for by his infinite & most excellēt
works which make al men to wonder
at them, we may in a manner iudge,
how wonderful p wisdom power, &
goodnes of this workemaster is. The
Lord hath not only created al things,
but by his euerlasting spirite preser-
ueth & gouerneth the. Who is like vn-
to p Lord our God, p hath his dwel. Pl. 113. 5. 6
ling on high, who abaseth himselfe to
behold things in heauē & in earth? He
hath established the for euer, hee hath
made an ordinance which shall not Pl. 148. 6.
passe. All thinges p the circuit of this
world containeth, whether they be vi-
sible or inuisible, all thinges (I say)
were created of God for p vse of man
as the Prophet Dauid likewise wit-
nesseth Pl. 8. and 23. and also the A- Pl. 8. & 23
postle Paule. It is therefore meete
that men be thankfull vnto God and
keepe in perfect memory p creation, &
neuer call it into doubt, forasmuch
as the Sabbath was therefore orde-
ned of God, that the memory of this

Ex. 20. 11. benefite might be kept, against al aduersaries that Denie and Despise the creation.

Of the fall of man.

GOD at the first created man after his owne similitude & likeness, that is to saye, righteous, vertuous, holy, iust and good, but **Eccl. 7. 31.** by his owne fault he fell from þ grace which hee receaued and so separated **Gen. 1. 26.** himself from God, insomuch that his nature became full of corruption, being blinde in spirite, and depriued of all perfectnesse. As by one man sinne **Ro. 5. 12.** entred into the worlde & death by sin: and so death went ouer all forasmuch as all mē haue sinned. Man was created of God and made of two partes, the soule and the bodie, of which the body was made of the earth, but the soule which is spirit and life, was inspired by God, and thus was man made a liuing creature: who afterward, although hauing receiued a iust lawe from God, and enioying innumerable benefites at his hande, yet notwithstanding he was vnthankfull and

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and disobedient vnto his creator: because that hearing the wordes of the wicked spirit, he gaue more credit vnto them, then vnto the wordes of God, and was brought vnto this poynt, that vnadvisedly eating of the fruit which was forbidden him, he made himselfe (which was before threatned vnto him Ge. 2. 17 of God) subiect vnto sinne, deathe and damnation.

156

The firste meanes that man had to be deliuered.

The first meanes that man had to be deliuered from this bondage of sinne, deathe and other calamities, whereunto by transgression he was subiect, was the law: which although it was not of power sufficient to acquitte him: yet being thereby brought to the knowledge of his misery, he might learne to dispaire of his owne strength and fly vnto the refuge and anker hold of Faith: Before faith came we were kept vnder the Lawe; and shut vp vnto the faith which shuld afterward be reueiled: Wherefore the Law was our Scholemaster to bring Gal. 3. 23.

Rs

vs

vs vnto Christ, that we mighte be
made righteous by faith.

The second meanes.

- T**he Lawe being not able to ac-
quite vs from this corruption
the celestially father because he
loved the worlde hath restored vs to
righteousnesse by his sonne : namelie
by condemning sinne in the fleshe of
Christ, & by cancelling the handwri-
ting of ordinances that was against
vs, hath done away the guiltinesse
wherewith we were held bound be-
fore the Lorde, and so are wee absol-
ued, that God might repute vs iuste.
For that, that was impossible vnto
the Lawe, (inasmuch as it was weake
because of the fleshe) God sending his
owne sonne in the similitude of sinfull
flesch, and for sinne, condemned sinne
in the flesch.

- 2. Cor 5.**
21. He hath made him to bee sinne for
vs, which knewe no sinne, that wee
should be made the righteousness of
God in him. Greater loue then this
hath no man: When any man bestow-
eth

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eth his life for his freindes. This 10-15.13.
loue is sealed vnto vs. Matthew the
26. 28.

158.

Of Christ, his person and office his
preisthoode and king-
dome.

Our Lord Iesus Christ before
the foundation of the woorld
was laide, was ordeyned and
appointed to bee the Sauour of the
woorld. In the beginning was the
worde; and the word was with God,
and that word was God. In substance
and nature (touching his diuinity) he
is coequall with G D D. And now
glorifie mee thou Father with thine
ownself, with the glory which I had
with thee, before the world was made

There are two natures in Christ,
a Dyuine and humane, the propertye
whereof do safely remaine knitte and
loyned in one person. He is our onelie
Mediatour and Advocate: neither is
there saluation in any other: For a-
mongest men there is giuen no other
name vnder heauen, whereby wee
shalbe saued.

Io. 1. 1.
Ioh. 17. 5.
He. 2. 17.
& 4. 12.
I. Tim. 2.
Act. 4. 12.

Hee is

- He is our everlasting priest who by his one oblation of himselfe, hath sacrificed for the sinnes of all those that by a lively faith take hold vpon him. But now our high Priest hath obtained a more excellent office, inasmuch as he is the mediator of a better testament. He is a king, but his kingdom is not of this worlde, for if the kingdom of Christ were earthly, it would be vnsustainable and transitory, but now sith it is heauenly, it is certaine that the same shall continue for ever. The increase of his government, and people shall haue no end. He shall sit vpon the throne of Dauid, and vpon his kingdom to order it, and to establish it with iustice and with iudgement from henceforth euen for ever.
- Heb. 8. 6.
Eccl. 9. 11.
1. Pet. 1. 19
10. 18. 36.
Esay. 9. 7.
Dan. 7. 14
Mich. 4.

His Dominion, is an everlasting Dominion which shall neuer bee taken away, and his kingdom shall neuer be destroyed.

159

Howe we ought to knowe and
confesse Christ.

Cate

WE may not think that a sleight knowledge and confession of La. 2. 19.
 Christ the sonne of God and Saviour
 of the world is sufficient. For the De-
 nills (as Saint James saith) do be-
 leue, knowe and tremble: yea and the
 Turkes and infidels do after a man-
 ner acknowledge Christ. But wee
 must knowe and confesse Christe as
 Peter did saying: Thou art Christe
 the sonne of the liuing God. We must Ma. 16. 16
 deeply pearce or enter into the whole
 course of the scripture, and earnestlye
 consider by what titles Christ is cal-
 led, and what hee is indeede both in
 person and office. To confesse that
 Iesus is Christ the sonne of GOD,
 is asmuch as to say, that wee knowe
 confesse and beleue, that Iesus boyn
 of the blessed virgine, is the blessed
 seede and the true Messias promised
 by GOD, by the mouth of all his
 Prophets, and the eternall and onely
 begotten sonne of GOD, that is ac-
 cording to his person very God and
 very man, and by his office the true
 Christ annointed of the holy Ghoste,
 King of Kings and Lorde of Lordes
 the high preist, principall shepherde
 of

of our soules, the Maister guider and teacher of his flocke, our onely Saviour, redeemer, mediator, and intercessor, the head governour, ruler and Defender of his Church. And wee may not thinke that the eternall providence and wisdom of God would prepare so pretious highe and vnestimable a meanes, as to sende downe his sonne to take the forme of a seruant vpon him in this vale of misery, to wooke onely some parte of our saluation: and so but in parte to execute the office of a saviour. Wherefore wee muste assuredly knowe and confesse, that Christ is al that is before spoken wholly and onely without any parte attributed to other. For as Peter saith in the Actes of the Apostles, there is no other name geuen vnder heauen, whereby wee shall be saved, but onely the name of Christ Iesus.

Act. 4. 12.

160
Christ is the liuely image of the Father.

Forasmuch

Foasmuch as men make them-
 ues known by countenance and by
 worde: euen so God sendeth forth his
 voice vnto vs, by the voice of the pro-
 phets, and hath in the Sacramentes
 (as it were) taken vpon him a visible
 forme, that we may know him accor-
 ding to our capacity: for as God by
 his nature is inuisible, (for God is a
 spirite, so is he neither seene with cor-
 porall eyes, nor yet heard by these cor-
 porall and corruptible eares. Neuer-
 thelesse he giueth vnto his seruantes Io. 4. 24.
 certaine signes of his presence, and
 speaketh vnto men, in such manner of
 speech, as may be vnderstood. For so
 he appeared to the Prophets. Where-
 fore that which wee read in Deutero-
 nomy concerning the voice of **G D** Deu. 4. 10
 which the Israelits heard is no other
 wise to be vnderstood, then that they
 heard the voice of an Angel, and not
 the proper voice of God.
 But when Christ was made manifest
 in the flesh, we had after a sort in him
 a visible image of the inuisible father Io. 14. 9.
 Hee himselte saying, He which seeth
 mee, seeth my father also.

He

1. Cor. 3.
14.

He therefore which doth not acknowledge God in his likely and expresse image, doth sufficiently thereby declare that he worshippeth no God at al, but a God of his owne imagination. Therefore the Apostle saith that the Jewes haue a vail before their eyes, least they should behold the glory of God, in the face of Christ.

161

Why our Sauour Christ came
in the flesh.

Io. I. 14.

When as Gods iust wrath against sinne committed by our first parents, was so greuous that no creature in heauen & in earth, was able in any parte to appease the same, by the vnestimable goodnesse of God, his onely and dearely beloued sonne became a sacrifice to appease his wrath and displeasure, and to reconcile vs vnto his Father, and by his death and passion procured for vs reconciliation with his Father, remission of sin; righteousnesse before God; and eternal life in heauen. These be the fruits and benefittes that wee haue by Christs comming in y^e flesh.

Col. 1. 20.

If
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Fa

to edifie in the feare of God. 133

If the highnes and excellencie of the
meane of our saluation, in parte or in
all, could haue otherwise bin wrought:
the wisdom of God would neuer
haue giuen his sonne to death to pro-
cure the same benefites for vs. But
that he might declare howe odious
and displeasing sinne was in the sight
of God, he let vs by this meanes vn-
derstand, that the offence therof could
not be taken away, nor mankinde to
him be reconciled, but onely by the
bloud of the immaculate lamb Christ
Iesus his sonne. Good Christians
therefore must assuredly perswade
themselves, that they haue reconcili-
ation with God, remission of sinne,
iustification before God, sanctificati-
on of the holy Ghost, and the heritage
of eternall life, by the excellencie and
fulnes of Christes death and passion
onely: onely (I say) and by nothing
els. For (as it was said before) Christ
is the onely full and perfect meane of
our saluation.

Ro. 5. 10.

Eph. 1. 7.

162

Faith in Christ the meane of our
saluation.

There

Phi. 3. 9.

Ro. 9. 30.
31. 32.

There is one onely meane whereby the benefites of Christes passion and victorie are applyed and do also redounde vnto vs, and that is onely faith in Christ Iesu, and no other thing, which faith it pleaseth almighty God to accept for righteousness. And this righteousness it is which onely standeth before God and none other, as we are plainly taught by the Scriptures and especially by the doctrine of S. Paule. Which righteousness thus rising of faith in Christ, the apostle calleth the righteousness of God, where he speaking of himselfe, vtterly refuseth the other righteousness which is of the law, that he might be found in him, not hauing his own righteousness which is of the law, but the righteousness of Christ, which is of faith. Againe the same Apostle writing of the Jewes, which sought for righteousness and founde it not: and also of the Gentiles which sought not for it, and yet found it, sheweth the reason why: because (saith hee) the one sought it as by woorkes, and the law, & came not to it, who not knowing the righteousness of god & seeking to set vp their owne righteousness

did

to edifie in the feare of God. 235

did not submitte themselves to the
righteousnes which is of God: the
other which were the Gentiles, and
sought not for it, obtained righteous-
nes, that righteousnes which is of
faith &c. Also in an other place of the
same epistle S. Paule writing of the
righteousnes which commeth of faith
calleth it the righteousnes of God in
these wordes: whom God (saith hee)
hath set forth a reconciliation: through
faith in his blood, to declare his righ-
teousnes by the forgiveness of the sins
that are past &c. By which righteous-
nes it is evident that the apostle mea-
neth the righteousnes of faith which
almightie God now reneweth and
maketh manifest by preaching the
gospel: but if wee desire to see yet
more plainly this righteousness of
God how it is taken in S. Paule for
the righteousnes of faith, and therfore
is called the righteousnes of God, be-
cause it is imputed onely of God to
faith and not deserved of man: In the
same his chapter vnto the Romaines
his words be manifest. The righte-
ousnes of God (saith he) is by faith of
Iesus Christ, vnto all and vpon all
that beleene.

Ro. 3.25.

We

163

We are iustified by the grace of
God in Christ, and not
by workes.

NO workes of the law can iustifie men, that is to say, in gods iudgment acquite and discharge them, from sinne, from accusation and damnation of the law, reconcile them vnto God, and make them perfect righteous good and blessed. The grace of God alone in Christ Iesus doth these thinges, and therefore hee that thinketh, beleueth and teacheth otherwise, despiseth the grace of God, maketh Christ vnprofitable, and therefore maketh also the whole doctrine of the Euangelistes and Apostles voyde and of none effect. For the Apostle Paule teacheth plainely that no flesh shall be iustified in the sight of God by the workes of the law. For by the lawe cometh the knowledge of sinne, but now without the law is the righteousness of God declared by faith in Iesus Christ. For all they that beleene are iustified freely by grace through the redemption that is in

Ro. 3. 20.

to edifie in the feare of God. 237

in Christ Iesus. Also in another place hee saith, a man is not iustified by the workes of the lawe but by the faith of Iesus Christ. For in Christ our Lord, as in the true and liuing sonne of God, is inclosed fulnesse of grace and all heavenly treasures, the which he keepeth not vnto himselfe alone, but according to his pleasure, and according to our necessitie, he bestoweth them vpon vs, so that wee shall not want at all anye of those thinges which are requisite vnto our righteousness, perfection and saluation. All power is geuen vnto him in heauen and in earth. For the which cause he calleth all men vnto him, and will heale all our infirmities.

Gal. 2. 16.

Mat. 28. 18

Mat. 11. 28

164

Howe faith doth iustifie.

AS the passion of Christ serueth to none but such as do beleene, so neither doth faith (as it is onely a bare qualitee or action in mans minde) it selfe iustifie, vnlesse it be directed to the bodie of Christ crucified, of whom it receauneth al his

ver.

Num. 21.

Ro. 10. 9.

vertue. And therefore these two, faith and Christ Jesus crucified must alwaies ioyntly concurre and go together. As for example, when the people of Israel were commaunded of Moses to looke vp to the brassen serpent, neither coulde the serpent haue helped them except they had looked vp, nor yet their looking vpwarde haue profited them, vntlesse they had directed their eyes vpon the saide Serpent set vp for the same purpose for them to behold. So our faith in like case directed to the bodye of Jesus our Saniour, is onely the meanes whereby the merites of Christ are applyed vnto vs, and we now iustified before God, according to the doctrine of S. Paule, who in expresse wordes defining vnto vs, what this faith is, and howe it iustificieth saith: If thou shalt confesse with thy mouth the Lord Jesus, and beleene in thy heart that god rayled him from death, thou shalt be saued &c. Besides this, what action or qualitie so euer is in mā, either hope, charitie or any other kind of faith and beleeuing, be it neuer so true, except it apprehend the body of Christ the sonne of God, it serueth not to iustification

to edifie in the feare of God. 239

ration. And that is the cause why wee
adde this word only to faith, and say:
that faith onely in Christ iustificeth
vs, to exclude all other actions, quali-
ties, giftes, or woꝝkes in man, from
the cause of iustificing, for as much as
there is no other knowledgenor gifte
giuen of God to man, be it neuer so
excellent, that can stand befoꝛe the
iudgement of God to iustification or Io. 3. 14.
whereunto any promise of saluation
is annexed: but onely this faith loa-
king vp to the brazen Serpent, that
is, to the body of Christ Iesus cruci-
fied for vs.

165

We cannot deserue grace by our
workes.

If we wil be true christians, we must
first acknowledge our selues by the
law to be sinners, & that it is impossi-
ble for vs to do any good woꝝke: For
the lawe saith, wee are euill, and
therefoꝛe all that we thinke, speake or
do, is against god. We cannot therfoꝛe
deserue grace by our woꝝkes, which if
we go about to doe, wee double our
offence: For seeing wee are euill
tyges

Mat. 7. 17.

Ro. 14. 23

I. Io. 4. 9.

Ro. 3. 20.

trees, we cannot but bring forth end
 fruites; that is to say sinnes: For
 what soeuer is not of faith is sinne.
 Therefore hee that would deserve
 grace by workes going before faith,
 goeth about to please God with sinne,
 which is nothing else, but to heape
 sinne vpon sinne, to mocke God and to
 prouoke his wrath. Secondly if wee
 will be saued, we must not seeke sal-
 uation by workes: For God hath sent
 his onely begotten sonne into the
 world that wee might liue through
 him: he was crucified and dyed for
 vs, and offered vp our sinnes in his
 owne body. The law doth nothing
 else, but vtter sinne, terrifie and hum-
 ble, and by this meanes prepareth vs
 vnto iustification, and directeth vs to
 Christ. For God hath reuelled vnto
 vs by his word, that he will be vnto
 vs a merciful father and without our
 desertes (seeing we can deserve no-
 thing) will freely giue vnto vs remis-
 sion of sinnes, righteousness, and life
 euermore for Christ his sonnes
 sake. For God giveth his giftes free-
 ly vnto al men, and that is the prayse
 and glory of his diuinity.

Sal-

Saluation commeth onely
by faith.

Wholesouer studieth to bee accepted with God and to bee found righteous in his sight, let him learne diligently by the doctrine of S. Paul to make a difference and a separation, as far as from heauen and earth betwene the righteousness of workes and righteousness of faith, & in any wise beware he bring no other meanes for his iustification or remission of his sins, but only faith apprehending the bodye or person of Christ Iesus crucified. For as there is no waye into the house but by the doore, so is there no coming vnto god but by christ alone, which is by faith. And as the mortall body without bodily susteinance cannot but perish: so the spirituall soule of man hath no other refreshing, but onely by faith in the body and bloud of Christ whereby to be saued. With this faith the Idolatrous Gentiles apprehended Iesus Christ & receaued thereby righteousness. Cornelius a baptized Romain

Ro. 9. 30.

Act. 10.

44.

- so soone as hee heard Peter preach
 Christ, receaued forthwith the ho-
 ly Ghost. Zacheus receaued the per-
 son of Christ into his house & with-
 out receaued saluation both to him
 & his whole household. What a sinner
 was Marie which had no lesse in her
 then seauen Demits, and yet because
 she set her heart and affection vppon
 that person, many sinnes were forgi-
 uen her. The right hande Theefe,
 howe farre was he from fulfilling of
 the lawe, and yet by faith entered he
 iustified into Paradyse the same day
 with Christ. In like maner, although
 the poore Publican came to y^e temple
 with lesse shewe of holinesse after the
 lawe: yet went he home to his house
 more iustified then the Pharisee with
 all his workes, and all by reason of
 faith. The parable of the prodigall
 sonne that was lost: also of the lost
 groate & of the lost sheepe which went
 astray and was founde againe: what
 doe these declare but that which is
 lost by the lawe, to bee recovered by
 fayth and grace. And thus, as the
 passion of Christ is onely the formall
 cause of our saluation: so is faith on-
 ly the instrumentall cause that ma-
 keth

to edifie in the feare of God. 243

keth the merites of Christ awayleable
vnto vs.

167

The Papists can not be perswaded of
free iustification. ✓

The Papists cannot be perswa-
ded that we become righteous
through the meere fauour of
God in our Lorde Iesus Christ: they
cannot receiue the doctrine of free iu-
stification whereby wee are taught
that G O D receaueth vs of his
owne meere mercie, and that his
accepting of vs is not for anye re-
spect of our owne workes which are
altogether sinnefull: but because
it pleaseth him to washe vs and
clense vs in the bloud of his onely
Sonne, and to holde vs, and ac-
knowledge vs for his children, not-
withstanding that by nature there is
nothing in vs but wretchednesse and
cursednesse. For what shall become
of merits (say they) and of the good
workes wherein the saluation of men
consisteth? And why do they stand vpon
their merits & are so belotted w them

1. Io. 1. 7.

Eph. 2. 3.

L 2

but

but onely because they looke not vpp
to god? They dispute in their scholes
whether good workes deserue recom-
pence and wages : but it appeareth
howe they fall a sleepe vpon this dis-
putation and yet in the meane while
God cealeth not on his behalfe to
playe the Iudge, not in iudging ac-
cording to their lawes, but in beha-
uing himselfe according to his owne
maiestie; that is to saye, in finding
out that thing in men which we can-
not perceaue. But if our vertues
were godly in deede, that is to saye
such as might goe for payment be-
fore God: then might we haue some
colour to boaste: but when wee shall
haue prised them to the uttermost
they shall be but smoke. Let men not
therefore flatter their heartes in va-
nitie, but consider (as the trueth is)
that no man shall be iustified through
his owne vertues (seeme they neuer
so excellent) in the sight of God.

Iob. 9. 2.

168

Faith doth iustifie three manner
of wayes.

Faith

to edifie in the feare of God. 245

Faith first doth iustifie the person in making him accepted, and the childe of God by regeneration befoze he beginne to doe anye good worke. Secondly it iustifieth a man from sinne, in procuring remission and forgiveness for the same. Thirdly it iustifieth the good deedes and workes of man, not onely in bringing forth good fruites, but also in making the same works to be good & acceptable in the sight of God which otherwise were impure and accursed in his sight. The office therefore of faith and workes is diuers and must not bee confounded. Faith first goeth befoze and regenerateth a man to God, and iustifieth him in the sight of God, both in couering his euill deedes, and in making his good deedes acceptable to God, clyming vp to heauen, and there wastling with God and his iudgement for righteousness, for saluation and for everlasting life. Workes and charitie followe faith and are exercised here vpon the earth and glozieth onely befoze men, but not befoze God, in shewing forth obedience both to God and to man. Further then this,

Act. 13 59

- our good woorkes doe not reach, nor haue any thing to doe in the iudgement of God touching saluation. (I speak of our good woorks as S. Paul speaketh Rom. 7.) as they be ours and imperfect. For else if our woorks coulde be perfect, according to the perfection of the lawe, and as Christ wrought them in the perfection of the flesh, that is, if wee could performe them without any transgression: so might wee liue in them: but seeing the weakenesse of our flesh cannot attaine thereto, it followeth that all glory of iustifying is taken fro woorks and transferred vnto faith.
- Ro. 7. 18.
- Leu. 18. 5.

169

The meaning of being iustified
by Faith.

If Abraham had beleueed no more, but that there was a God in heauen: that would not haue serued to haue iustified him, for the Heathen do beleue so much. Againe, if Abraham had beleueed that god was iudg of the worlde: that would not also haue serued his turne. But when as
God

God saide vnto him, I am thy exceeding great rewarde, and I will be thy God and the God of thy seede after thee, and moreover in thee shall all Nations of the earth be blessed: by accepting such promises, wherein GOD acquainted himselfe with him, and witnessed to him that he tooke him for one of his householde and as his owne childe, and became his Father: Abraham was iustified by accepting that promise. For as soone as God offered him his goodnesse and grace, he beleueed the word, and receaued it: and then was hee full sure of his saluation. To be iustified therefore by fayth, is not a confused opinion of beleueing that there is a GOD, but a holding of him for our Father and Saviour, and that because he sheweth himselfe to be so by his woorde, and also giueth vs a good pledge and earnest penny of it in our Lord Iesus Christ insomuch that there he sheweth himselfe to be ioined and vnited with vs, and that although wee be wretched creatures and haue nothing in vs but all mischife, yet he faileth not to take vs for his owne, and to admit vs

Ge. 15. 1.
& 17. 7.

Eph. 2. 3.

into his fauour : the reason whereof is, because our Loyde Iesus Chrit is the meane betwixt him and vs. Therefore when we haue that promise, and rest wholly vppon it, and doubt not but that God doeth and will shewe himselfe gracious to vs vnto the end, and therewithall call vpon him, and resorte onely vnto him, giuing ouer this worlde, and continuing in the hope of the heavenly life : then be we sure that wee haue faith, and are iustified : and that was the manner of our Father Abrahams beleeuing : and without that, let vs assure our selues, that there is no Christianitie at all in vs. For as S. Paule sayth vntill wee knowe what the Gospell is, we cannot call God our Father. Wee cannot call vppon God except (sayth he) we knewe him and beleued in him. And howe is it possible for vs to knowe him till he be reuealed vnto vs ? Therefore faith must needes go before. And whereof cometh faith ? Faith cometh by hearing sayth S. Paule, wherefore we must be trayned in the gospell or else we can haue no faith.

Ro. 10. 14

Ro. 10. 17.

to edifie in the feare of God. 249

170
Of free iustification by faith without
workes.

When we say that we be iustifi-
ed by faith, it is not ment that
there is any worthinesse or desert in
our faith, as who should say, that God
were bound to vs, and therefore rece-
ued vs for it: but that because God
hath shewed himselfe mercifull tow-
ardes vs, and promised to be our sa-
lour: we being first bereft of al trust
in our vertues do come vnto him by
faith knowing wel^y if hee consider vs
in our selus, he must needs curse & ab-
horre vs, seing then^y faith bringeth
not any thing on mans behalfe, but re-
ceiveth all thinges of Gods meere and
free goodnesse, there is no questio-
ning what worthinesse there is in vs.
For faith not onely helpeth vs to the
attainment of our saluation, but also
bringeth vs all perfection. If GOD
haue respect to our workes, woe will
bee vnto vs. Therefore hee muste bee
faine to turne away his countenance
from the considering of our personnes
and to receaue vs alonely in our Lord
Jesus Christ, or else (in his looking
vppon vs) to marke nothing but our

Esay. 2. 3.

miseries, that he may be moued and prouoked to mercy. So then, GOD hath a double respect in iustifying vs. The one is, that he beholdeth our miseries: for inasmuch as he seeth vs so plunged in all confusion, he is moued to pitie. Againe to the intent he may no more be against vs which are sinners, he must be faine to look vpon our Lord Iesus Christ and vpon his righteousness, that the same may do away all our offences.

171

Of Freewill.

AS concerning Freewill, as it may peradventure in some case bee admitted that men without the grace, may doe some outward functions of the Law, and keepe some outward obseruances or traditions: so as touching things spirituall and pertayning to saluation, the strength of man, being not regenerate by grace is so infirme and weake that he canne perfoyme nothing, neither in doing well, nor willing well. Who after he be regenerate by grace, may worke and doe well, but yet in such sorte that

1. Cor 3.

3.

that still remaineth notwithstanding a great imperfection of flesh, and a perpetuall resisting between the flesh and the spirit.

From this truth of doctrine, the Church of Roome doeth degenerate, which holdeth and affirmeth that men without grace may performe the obedience of the Lawe, and prepare themselves to receaue grace by working, so that these works may be meritorious, and congruo obtaine grace. But as for the infirmity which still remaineth in nature that they nothing regard, nor once speake of.

The doctrine of freewill, is an arrogant doctrine

The vnderstanding and Freewill of man, not being regenerated, is so sowly blotted and defaced in him, by his first transgression, & so wrapped in sinne and wickednesse: that euen by nature he is caried head long vnto all manner of euill, so as he is made very vnfitte and vnapt to goodnesse. And then what libertie of freewill can be attributed to such a mā
Saint

Ro. 8. 7.

Io. 8. 34,
& 36.

Io. 15 5

2. Cor. 3.
5.

Saint Paule saith, The wisdom at the flesh is enemy to God: For it is not subiect to the Law of God, neither in deede can be. But whosoever is bozne anewe by grace, through the operation of the holy Ghoste, of him is this saying of Christ to be understood, whosoever committeth sinne is the seruant of sinne. But if the sonne shall make you free, you shall be free in deede. That is, you are made free from sinne, the Deutl. death and Damnation, that freely & wth goodwill by the operation of the holy Ghoste, and not by compulsion, you might do that good thing which you doe. And they which are so redemed and indued with Christian liberty, they attribute not the good which they doe, vnto their owne power and freewill: but to the grace of Christ, and to the holy Ghoste, whiche worketh the same in them. For our Saviour Christ saith He that abideth in mee, and I in him, the same bringeth forth much fruite, for without me ye can do nothing.

Saint Paule also sayeth, wee are not sufficient of our selues to thinke any thing as of our selues, but our sufficiency is of God

And

to edifie in the feare of God. 1253

And in an another place he saith, what hast thou, that thou hast not receaued? If thou hast receaued it, why reioycest thou as though thou hadst not receaued it? And againe he saith, Unto you it is geuen for Christ, that not on- ly ye should beleue in him, but also suffer for his sake: and furthermore, it is God (saith he) which worketh in you both the will and the deede, euen of his good pleasure.

1. Cor 4 7

Phi. i. 29
& 2. 13

The doctrine of Feeewill is
blasphemous.

They doe greatly erre which doe attribute vnto men freewill, and the power to guide and gouern themselves: they are also vnthankfull or at leastwise endeuor to bring al the world to vnthankfulnesse, and are arrogant, when so much as in them lyeth, they dispossesse the holy Ghoste of his benefits & giftes, and attribute them vnto men. Wherefore eschewing such doctrine as a deadly pestilence. Let vs harken vnto sobrietye. The which we shal doe, if with humblenes we acknowledge our selues to bee the bzaunches

Ro. 12. 13

Io. 15. 5

2. Cor. 3. 5
Phil. 2. 12

branches: and that we truly confesse with Saint Paule, that we are not able of our selues, but our strength commeth of God. Let vs not be proud and arrogant, but by humilitie of mind let vs occupy our selues about our saluation &c.

174

We can neither attaine vertue, nor eschue vice by our Freewill.

Phil. 2. 13
Tit. 2. 11,
12
Gal, 5. 20
21

WE cannot attaine vnto any vertue, nor yet tame and abolishe such faults and vices as are condemned, by our freewill, nor by any ablenesse that is in vs, but God must worke in vs, and we muste bee members of our Lord Iesus Christe. It is said, that wee must liue soberly righteously and godly. And how shall we do so: when the holy ghost shal rule in vs, then shal we haue these vertues. It is said, that we must flye dyttenesse intemperancy, strife, debate, pride and such like. And how: hauing the spirit of meekenesse, of the feare of God, the spirit of wisdom and discretion. and all this was geuen to our Lord Iesus Christ, to th'end he should make them that beleue in him, partakers of it.

Ther.

Therefore seeing we are of nature in-
temperate, full of vanity, full of ambi-
tion and pride, geuen to vnrighteous-
nesse deceit and wrong, let vs come &
submit our selues vnto him that was
appointed our head: & know that ther
is no other meanes for vs to bee kept
in obedience to God and to line accor-
ding to his wil: vnesse we bee vnited
to the body of our Lord Iesus Christ,
for then is the holy ghost powred vpon
vs, to strengthen vs the better, for
he is the fountaine of all holinesse, of
all righteousness, and to be hoyst of all
perfect ion.

175

Opinion of freewil, is vnthankfulnes

Seeing our nature is so corrupted Ge. 65
as God himselte saith. our heart is
bent only to euil euen from our youth
how can any goodnesse proceede from
vs, as of our selues? how can we cha-
lenge power to fulfill Gods law, & by
our good doings to be reconciled vnto
him? Without me (saith Christ) you
can do nothing. And S Paule acknow-
ledgeth that he is not able to thinke a
good thought as of himselte, but all
his sufficiency is of God. 2. Cor. 3. 5

Aug. ep.
107.

If Saint Paule doth so humbly acknowledge his weaknesse, why should we stand so proudly in our owne conceits? Wee losse free will to loue and embrace the commaundements of god through the greatnesse of the sinne of our first Father Adam: Wherefore men are vnthankfull and vnkinde vnto y^e grace of God, in attributing much vnto needy and wounded nature. The first man (Adam) was so made, that nothing resisted his will, but after through freewill he sinned, Wee as many as descend from his stocke, are caste downe headlong into a necessity of sinning. If in the fall of Adam wee losse freewill, to loue and embrace the commaundement of God: if we shew our selues vnthankful to gods grace by attributing so muche to our maimed and corrupt nature: if by Adams offence we be cast into a necessity of sinning: Let vs as the Gospell teacheth vs, cast away this confidence of our owne power. Let vs shake off this self liking hypocrisie, let vs submit our selues vnder the mighty hand of God and acknowledge our owne infirmity, & not kick at that Doctrine of the gospel, y^e layeth before vs our owne weaknesse

to edifie in the feare of God. 257

weakenes, and teacheth vs what need
we haue of the grace of God in Christ
Iesu.

176.

Our wil is vtterly blinde, till God
hath chaunged vs.

IT is the power of the holye Ghost,
through which wee are drawne to
the obedience of God, according as he
hath chosen and adopted vs for his
children before the foundation of the
world. Whereouer the holye scripture
sheweth vs, that we shall alwaies be Eph. 1.3.4
enemies vnto God, vntill hee haue
chaunged and renewed vs. And this
is the cause why Moses said vnto the
people, that God had not yet genen Deu. 29.4.
them an vnderstanding heart, and se-
ing eyes. And therefore to th'end hee
might be obeyed, hee saith: that hee
would giue them a new heart, taking
away the stony heart. The prophet
Jeremie in the 31. chap. and so like. Ier. 3 1.33
wise Ezechiel, and the apostle Paule,
doe agree in this that God giueth Eze. 11.
both to will and to perfoyme. And in 19. & 36.
the firste of Iohn it is said, that they 27.
which beleue, are not of the wil of
flesh

- Phil. 2. 13. flesh nor blond: But renewed of God.
 Io. 1. 13. Furthermore when the Apostle speaketh
 Ro. 3. 10. Ro. 3. of the will of man, such as it is by nature, he decyfereth plainly inough that there is nothing but perversitie and malice, as also in the 8. chap. he saith, that all our thoughts are enmities vnto God. Also in his first chap. to the Eph. he sheweth well that saith and regeneration proceeded from no other thing, then free election. And indeede it must needes be that God accomplish in vs that which he hath spoken by his prophet Esay: I appeared (saith he) vnto them which sought me not. And this likewise is the cause, why Iohn the Baptist reproving the rudenes and hardnesse of his disciples: no man (saith hee) can receiue any thing, vntlesse it be giuen him from aboue.
- Esay 66. 19.
 Io. 3. 27.

177

Man hath no free wil to do good.

FOR asmuch as we are bozne of the flesh, there is nothing in vs but vicer corruption, and we tende alwaies towards the earth. When maye we

Deede

need gloze in their owne wisedome
 and mozeouer thinke that they haue a
 free choyle and will of their owne, to
 take the good and leaue the euill: but
 those are but dreames. For it is cer-
 taine that so long as we be let alone
 in our own nature, we tend euermore
 vnto euill, and the Scripture also
 condemneth vs of it saying that there
 is not anye thought concealed in
 mans minde, but the same is lewd,
 and all our affections are enemies
 and rebellious against God. Where-
 fore let vs not beguyle our selues a-
 ny moze with vaine flatteries, but
 acknowledge our selues to be utter-
 ly marred in Adam, so as there is
 nothing but sinnefulness in vs.
 Notwithstanding God prouydeth
 for that mischiefe when hee tou-
 cheth vs to the quicke by his holye
 Spirite, and so purgeth our heartes
 as wee desire to obey him, and al-
 though we be not so perfect as were
 requisite, yet wee fight against our
 selues, and go forward stil to goodnes.
 And surely when Gods spirite is as a
 bridle to vs, to hold vs backe in his
 obedience, it is a sure token that God
 dwel-

Io 3.6.
 Ge. 6.5.

Ro. 8.7.

Eph. i. 14.

Dwelleth in vs, and gouerneth vs as
his flocke, and holdeth vs for his chil-
dren. For we cannot be counted chris-
tians without this record, that God
warranteth himselfe to be our father,
and that his holy spirite is as a seal
thereof.

178

We haue no freewil to doe
good.

IF we haue free will to guide our
selues to Godward and to attayne
euerlasting life: it would followe
necessitie that first of all wee should
haue faith, righteousness, and holines.
But the scripture condemnerh vs as
blynde wretches, and telleth vs that
we must not aduaunce our selues so
high, as to thinke to attaine to Gods
secrets: but that we must confesse our
selues to be destitute of wit and rea-
son. And thus it appeareth that the
first lesson which we must learne whē
we come to gods schoole is to become
fooles as S. Paule saith. And al-
though the same seeme straunge vnto
vs: yet must we passe that way: So
that if wee attende to bee taught at
Gods

1. Cor. 3.
18.

Gods hand, we must become fooles: that is to say, we must acknowledge that there is not so much as one drop of reason or vnderstanding in vs, but that we be more destitute of it then the brute beastes. And therefore let vs learne to humble our selues that God may reach vs his hand. And let vs vnderstand that to comprehend gods secrets he must be sayne to giue vs his holy spirit, and to enlighten our darkenes: and for asmuch as we be too farre to seeke, he must shewe vs what is for vs to knowe, and we must not presume to haue any knowledge, other then he giueth vs.

179.

Free will ouerthrowne.

AS Christ our sauour denyeth men to be fit to beleue, except they be drawne of God the father: so likewise he pronounceth that the grace of the spirit is effectual, by which men are drawne to beleue of necessity. By these two members, the whole power of freewill is quite ouerthrowne, of the which the papistes so great.

Io. 6. 44.
& 45.

greatly dreame. For if we come not to Christ before the father draw vs, (as the truth it selfe doth truly affirme) we haue not so much in vs, as the beginning of faith, nor readines at al to obey. Whereouer if al do come whom the father teacheth, he doth not onely giue a desire to beleue, but also faith it selfe. Therfore in that we willingly obey, by the direction of Gods holy spirite, it is a token of grace, and of our sealing: because God shoulde not draw vs if so be, he stretching out his hand as it were, should leane our will in the middest in suspence. For he is properly said to draw vs when he extendeth the power of his spirite to the full effect of faith.

180

Freewill and the law without grace
can do nothing.

AS the matter & the instrument without þe forme can do nothing, euen so freewill & the commandment without grace, haue no power to worke. For what can either freewill & the commandment do, except they be holpen with grace both going before & following

wing. For grace sendeth þe commandment as a messenger & minister to freewill: the commandment promoueth freewill, and stirreth it vp, as out of a sleepe to do good workes, & lea-
deth it as a blinde man by the hande, teaching him the way wherein to go: which both if they bee destitute of grace, can do nothing of themselves. And if they begin, yet they proceede not, neither do they performe or accomplish any thing: and if they presume, it prospereth not, and is but labour lost. For where the commandment cometh either by mā or angel: and also where freewill is moued, promoued, & enfor-
med either by the motion of man or of angel: yet vnlesse Gods grace goe withall preuenting and following the same, what is it able to do? For when man was put in paradise, what auailed him the commandment which he heard: thou shalt eate of euery tree in þe garden, but only of þe tree of know-
ledge of good & euill, thou shalt not eate, which commandment wrought not to his saluation, but to his condemnation: because grace þe saueþ & helpeth was wanting, which he presuming vniustly vpon his strength despised

Ge. 2. 17.

Or

Mat. 8. 19.

What did the commaundement of the law giuen by Moses, profite the people of Israell in the wilderness, which law they refused to obey? What profite wrought it to him which presumed to followe the Lord of his owne free will, and not of the Lords calling, saying vnto him: Lord I will follow thee whither soeuer thou goest? By these and such like places of the holy scripture it is easilys to be proued, that neither the law nor free will haue power to worke of themselves vnlesse they be holpen by Gods grace preuenting and following the.

181.

Free will is highly extolled of the papists.

If there be any droppe of good and right vnderstanding in vs, it is the speciall gifte of the holy Ghost, and we cannot challenge the prayse of it to our selues, except we will be traytors to God, in robbing him of that which belongeth vnto him. Seeing it is so, what is further to be said of the freewill, which is so highly magnified

to edifie in the feare of God. 265

nified amongst the Papistes? For when they speake of freewill, they meane the reason that men haue to be so wise, as to chuse the good and to eschuse the euill. But on the contrarie part God telleth that our heart is bent to euill, and that wee haue not so much as a good thought of our selues: vntill such time as hee hath made vs to profit in his schole, we be all fooles; yea even they that thinke themselves to be most wise. And so is al our foolish confidence beaten down, and men must be faine to vnderstand, that vntill God haue called them to his truth: they be void of al reason & wisdom. & there is no other meane to make vs walke in the right waye, then the vtter bereauing of vs of all our vaine flatteringes.

Gen. 6. 5.

2. Co. 3. 5.

182

Free will ouerthrowne.

So long as we are without Christ we bring forth no good fruite acceptable vnto **G D D**, because we are not apt to doe good, for without me (sayeth Christ) you can doe nothing. In which wordes hee

Io. 15. 5.

D

speaketh

1. Cor. 3. 5

speaketh most plainly against free
 will, and against al humaine strength
 be it neuer so stronge, and also ve-
 terly ouerthroweth the same. For as
 the bꝛaunch being cut from the vine,
 bꝛingerth forth no frute, but withe-
 reth away: euen so man can doe no-
 thing at all to attaine to righteous-
 nesse and saluation, if so be through
 vnbelsefe, he be separated frō Christ.
 Nowe although the Papistes in
 worde onely doe confesse, that wee
 can doe nothing without Christ, yet
 notwithstanding they faine a certain
 power in vs, which of it selfe is not
 sufficient to worke, except it be holpen
 with the grace of God. For they will
 not abide that a man shoulde be so
 emptye and free frō power & strength
 to worke that which is good, but that
 he may do somewhat of himselfe. But
 the wordes of our Saviour Christ so
 plainly spoken cannot in such wise be
 coloured. Such therefore is the ima-
 gination of the Papists that they af-
 firme, that without Christ we can do
 nothing, and yet notwithstanding be-
 ing holpen by him, that wee can doe
 somewhat of our selues without his
 grace. But Christ pronounceth y^e con-
 trary

to edifie in the feare of God. 267

trary, as y we can do nothing of our
selues, For the branch (sayth he) can
not bring forth fruite of it selfe. Ro. 15. 4.

183

Of grace, election, vocation, faith,
iustification, glorificati-
on, free will. &c.

I N them that be chosen to life, first
Gods mercie and free grace, bringeth forth election: election woorketh vocation or gods holy calling, which vocation thorough hearing, bringeth knowledge and sayth of Christ, sayth thorough promise obteyneth iustification, iustification through hope wayteth for glorification. Election is before time, vocation and faith commeth in time. Iustification and glorification is without ende. Election depending vppon Gods free grace and will, excludeth all mans will, blinde fortune, chance and all peraduentures. Vocation standing vppon Gods election, excludeth all mans wisdom, cunning, learning, intention, power and presumption. Faith in Christ

Ro. 10. 17

M 2

proce.

Tit. 2. 12.

proceeding by the gifte of the holy
ghost, and freely iustifying man by
Gods promise, excludeth all other
merites of men, all condition of de-
seruing, and all workes of the lawe,
both Gods lawe and mans lawe,
withal other outward meanes what-
soever. Iustification comming free-
ly by grace, standeth sure by promise,
without doubt, feare or wauering in
this life. Glorification pertayning
onely to the life to come, by hope is
looked for. Grace and mercie preuen-
teth, election ordeineth, vocation
prepareth and receaueth the woordes
whereby commeth faith, faith iustifi-
eth and iustification bringeth glori-

184

Howe wee may be assured of our e-
lection, and howe faith doth
worke the same.

Who soeuer wil be certain of his
election in God, let him looke
to his faith in Christ, which if he find
in him to stand firme: he may be sure
and nothing doubt, but y hee is one
of the number of Gods elect. Second-
ly they saie faith and nothing else, is
the

to edifie in the feare of God. 269

the only condition and means wher-
upon gods mercy, grace, election, vo-
cation & all gods promises to saluati-
on do stay, according to the words of
the holy Ghost Col. 1. If yee abide in
the faith. Thirdly this faith also is the
immediate next cause of our iustifi-
cation simply without any other con-
dition annexed. For as the mercie of
God his grace, election, vocation & o-
ther former causes doe saue & iustifie
vs vpon condition if wee beleue in
Christ: so this faith onely in Christ
without condition is the next & im-
mediate cause, which by gods promise
worketh our iustification, according
as it is witten: beleue in the Lorde
Jesus, and thou shalt be saued, thou
and all thy whole house.

Col. 1. 23.

Act. 18. 31.

185

Election and vocation after purpose.

The cause only of gods election is
his own free mercy: & the cause in
some manner of our iustification
is our faith in Christ & nothing else.
As for example, First concerning e-
lection if the question bee asked why
Abraham was chosen, and not Na-

3

thor

- choſe, why was Iacob choſen and not Eſau? Why was Moſes elected, and Pharao hardened? Why David accepted and Saule reſuſed, why ſerue choſen and the moſt forſaken? It can not be answered otherwiſe then thus: becauſe it was ſo the good will of God. In like manner touching vocation and alſo faith, if the queſtion be asked why this vocation and giſte of faith was giuen to Cornelius the Gentile, & not to Tertullius & Iewel? Why to the poore & little ones of this worlde (of whom Chriſt ſpeaketh: I thank thee father which haſt hid this from the wiſe &c.) why to the ſimple vnwiſe & outcaſtes in this worlde, of whom ſpeaketh S. Paul ſaying, ye ſee your calling (my brethren) howe not many of you &c. Why to the ſinners & not to the iuſt? Why the beggars by the high wayes were called, and the bidden geſtes excluded? We can goe to no other cauſe but to gods purpoſe & election, & ſay with Chriſt our ſanctour, yea father for ſo it was thy good pleaſure. And ſo for iuſtification likewiſe if the queſtion be asked why the Publican was iuſtified, and not the Pharifee? Why harlots & Publicans goe
- Mat. II. 25
- I. Cor. I. 26.
- Ma. II. 26
- Lu. 18. 14.
- Mat. 21. 31

go before the Scribes & Pharisees in
the kingdome why þ sonne of the free
woman was receaved, & the bondwo-
mans sonne being his elder reiected?
Why Israel which so long sought for
righteousnesse, found it not: and the
Gentils which sought not for it, found
it? We haue no other cause hereof to
render, but to say with S. Paul, be-
cause they sought for it, by workes of
the law, & not by faith: which faith as
it cometh not by mans will, but only
by the free gift of God: so is it onely
the instrumentall cause, whereunto þ
promise of our saluation is annexed.
According as we reade; Therefore it
is by faith, þ it might come by grace,
and the promise might be sure to all
the seed. Also in þ same chap. he saith
that his faith is counted for righte-
ousnesse which beleueth in him that
iustifieth the vngodly.

Ge. 21. 12.

Ro. 9. 32.

Ro. 4. 16.

vers. 5.

186

Diuers kindes of faith.

There be many kindes of fayth: as
a man may beleue euerie thing
that is true, yet not euerie trueth
doeth saue, neyther doeth the bele-
uing of euerie trueth iustifie a man.

¶ 4

He

1. Tim. 1.
17.

1. Cor. I. 9
Eph. I. 4.

He that beleueth that God created all things of nought, beleueth truly: he which beleueth that God is a iust god, & he is omnipotent, & he is mercifull, & he is true of promise: beleueth well and holdeth the truth. So he that beleueth & God hath his election frō the beginning, & that he also is one of the same elect & predestinate hath a good beleefe and thinketh well: but yet this beleefe alone, except it be seasoned with an other thing, wil not serue to saluation: as it auayled not the Iewes, which so sought of themselves, and yet think to this day to be only Gods elect people. Only & faith which auayleth to saluation is that, whose object is the bodie and passion of Iesus Christ crucified. So that in the act of iustifying, these two, faith & Christ, haue a mutuall relation, & must alwayes concur together, faith as & action which apprehendeth, and Christ as the object which is apprehended. For neither doth the passion of Christ saue without faith, neither doth faith help, except it be in Christ.

Whoſoeuer beleueth to get the inheritance of heauen or remiſſion of ſinne through woꝝkes, hee beleueth not to get y^e ſame for Chriſts ſake. And they that beleue not that their ſinnes are ſorgiuen them, and that they ſhall be ſaued for Chriſts ſake, they beleue not the goſpel: For Ma. 1. 21 the Goſpel ſaith, that we ſhalbe ſaued Luk. 1. 31. for Chriſts ſake, and that our ſinnes are ſorgiuen vs through him. He that beleeueth not the Goſpell, beleeueth not GOD, whereby it followeth, that they which beleue to be ſaued by their woꝝkes, or to get remiſſion of their ſins by their owne deedes beleue not God, but recount him as a lyar, and ſo vtterly deny him to be God. If we beleue to get the inheritance of heaueⁿ through good woꝝkes, then we beleue not to get it through the promiſſe of God. For GOD hath ſaid that we ſhall haue the inheritance of heauen, and that our ſinns are ſorgiuen vs for his ſonnes ſake. He condemneth not good woꝝkes, but hee condemneth the falſe truſte in any woꝝkes, ſo all the woꝝkes wherein a man putteth confidence, are therewith poꝝoned and become euill.

Io. 3. 16
Act. 4. 12.

188

Of praier to Saincts, how it is repugnant to the Mediatorship and Aduocateſhip of Chriſt.

Chriſt is the only reconciler, mediator, and attonement maker betweene God and vs, and ſo that cauſe ſitteth at the right hand of God, perpetually to appeare before his face for vs: Againſt the which article of Chriſts incarnation, the teachers among the Papiſtes doe teache blaſphemous doctrine of inuocation of ſaincts, that they are our mediators and reconcilers, that by their merits and prayers, we haue acceſſe vnto god and are for their ſakes, heard, receaued, and accepted into the fauour of God againe, euidently diſplacing the ſonne of God from the chiefe office of his eternal preiſthood, and ſetting his creatures in his place and dygnitye, and that without anye warrant of ſcripture, either by word or example. This doctrine is ioyned with two other deteſtable errors: firſt that they conceaue of Chriſt, as of a dreadfull GOD, and terrible iudge
and

to edifie in the feare of God. 175

and not as of a mercifull Mediatour,
and therefore that we haue neede of o-
ther spokeshmen, to make the way to
him for vs, though hee himfelfe moſte
graciously and mercifully cryeth vnto
vs, Come vnto me all ye that trauail
and be heavy laden, and I will reſreſh
you. And in ſundry places commaun-
deth vs to pray vnto God the Father
in his name, aſſuring vs that what ſo-
euer we deſire, it ſhalbe graunted vs.
And therefore do they ſetwe them-
ſelues to miſtruſt the credit of Chriſt.
Secondly in this praying to Saints
not without great daunger of Idola-
try, they attribute vnto them diuine
power:

For in their praying to them, they i-
magine of them, that they be of vni-
uerſal knowledge and vnderſtanding
not onely what men ſpeake, but alſo
what they think in their heartes. A-
gain they attribut vnto them almighty
power, as being able to worke and
bring to paſſe what ſoener is deſired
of them. And laſtly, they ſhewe them-
ſelues to beleene that they are more
mercifull and ready to heare ſinners,
then Chriſt himſelfe, which is flatte
blaſphemy.

L
False

Ma. 11. 28
Io. 16. 13.

False doctrine concerning in-
uocation.

Ro. 8. 34.

The manner of the Papiſticall in-
uocation, is not to God alone as
they ſhould doe, but to dead men, ſay-
ing that ſaincts are to be called vpon
as Mediators of interceſſion, & Chriſt
as the mediator of ſaluation: And af-
firme moreover, that Chriſt was a
Mediatour onely in time of his paſ-
ſion: which is manifeſtly repugnant
to the wordes of Saint Paule, Ro-
maines 8. Where he ſpeaking of the
interceſſion of Chriſt, Who is (ſaith
he) on the right hand of God, & ma-
keth request alſo for vs, &c. And if
Chriſt bee a Mediator of ſaluation,
what needeth then any other inter-
ceſſion of the ſainctes for other ſutes?
For ſaluation beeing once had, what
can we require more? Or what lack-
eth he more to be obteyned of ſaints
which is ſure to bee ſaued onely by
Chriſt? And yet in their catholicke
denotiōs, why do they teach vs to pray
to the bleſſed Virgine to ſaue al them
that glorifie her &c. If ſaluation only
belong

to edifie in the feare of God. 277

belong vnto Christ: Unlesse they study of purpose to seeme contrary to themselves. Whitherto also pertaineth the worshipping of reliques, and the Idolatrous adoration of sacramentes, as the outward signe for the thing signified contrary to the sense of the holy ghost. The profanation also of the Lords supper, and false meriting by Masses.

Deu. 6. 13

Luk. 4. 8.

190

Christ is the onely intercessor with the Father.

The faithfull children of God are assured, and doe receaue this comfozte, that our Lorde Iesus Christ beeing now at the right hande of God in heauen, is gentle, willing, ready and able to help all those which put their trust in him. And therefore in all their necessities, they content themselves with the intercession of Christ and with his mediation And that chiefly seeing S. Paule sayeth, that there is one God, and one Mediatour betweene God and man, euen the man Christ Iesus, which gaue himselfe for the redemption of all men.

.Tim. 2. 5.

And

1. Io. 2. 12

And Saint Iohn saith, If any man sinne, we haue an aduocate with the Father Iesus Christ the righteous, and hee is the reconciliation for our sinnes: and not for our only, but also for the sinnes of the whole world: touching the intercession of our Lord Iesus Christ in heauen, we haue the manifest and inuincible testimonies of the holy scriptures, but as touching the intercession of Angels and of sanctes which are in heauen, we haue no testimony thereof, and therefore the godly regard it not. They which beleeue the word of God, in whiche wee haue taught vs but one onely intercessor Christ in heauen, they seeke for none other intercessor there, because they haue the same full and perfectlpe in Christ. But they which do not beleeue nor acknowledge Christ, for their only and perfect intercessor & aduocat such infidels shall neuer be holpen w any prayers of Angels or sanctes, if the case stood so that they did praye for them.

191

The Papists will haue Christ to bee
in part a Sauour.

The

The Papistes would weaken the ground of our Faith by a number of corrupt doctrines. As first that in part wee haue saluation and remission of sinnes by the merites of saintes, for thus they pray: Graunte vs O Christ by the blood of Thomas which he shed for thee, thither to go whither he is ascended. And to Saint George they pray thus. Let him saue vs from our sinnes, that we may rest with the blessed in heauen. And touching Saint Anne they say thus: O God, thou which wouldest S. Anne to become the mother of thy mother, graunt we beseech thee, that by the meritts of the mother and the daughter, we may obtaine the heauenly kingdome. Here are three Saviours besides Christ, & in like manner doe they acknowledge a thousand moe. Secõdly they say, we haue remission of sins and saluation, in part by our owne meritts and good doings. For thus writeth one of their champions: that the passion of Christ may be the 1. and principle cause of attayning grace, and opening the waye to heauen, but it is neuer the whole cause, for y^e euer there goeth wth Christ some merit of him y^e receyueth grace.

Further.

Furthermore what shall bee saide of pardons, of Pilgrimages, of Purgatory, of holy water, and a number of such like superstitious and false errors by which not without blasphemy, they match transitory things and vain deuises of men, with the blond of Iesus Christ, the sonne of God our sauiour the most excellēt price of our redemption expresse contrarie to the holye Ghost thus writing by S. Peter. **Pe** are not redeemed with transitory things as with golde or siluer, but with the blond of that immaculat lamb Christ Iesus.

1. Pet. 1. 18

192

Contrariety betweene the religion of Christ, and the Pope.

Whereas the doctrine of Christ is spirituall altogether, consisting wholly in spirit and verity, and requireth no outward thing to make a true Christian man, but onely baptism which is the outward profession of Faith, and receiuing of the Lordes Supper: If the religion of the Church of Roome bee examined, it will easily bee founde, wholly

to edifie in the feare of God. 281

wholly to consist in nothing else, but altogether in outward and ceremoniall exercises: as outward confession, absolution at the priestes hande, outward sacrifice of the masse, buying of pardons, purchasing of obites, externe worshipping of Images and reliques, pilgrimage to this place or that: building of churches, founding of monasteries, outward workes of the law, outward gestures, garments, colours, choyle of meates, Difference of times and places, peculiar rites and obseruancies, set prayers and number of prayers prescribed, fasting of vigiles, keeping of holy dayes, coming to church, hearing of service, externe succession of Bishops, externe forme and notes of the church &c. soe that by this religion, to make a true christian and a good catholicke, there is no working of the holy Ghost almost required.

193

Succession is nothing without the doctrine of the Apostles.

The

THe aduersaries of the truth to the intent they might proue themselves to be the true church: they obiect the succession of Bishops for the space of many hundred yeares in the Apostolicall sea: whereas their doctrine being compared with the doctrine of the Apostles, by the diuersitie and contrarietie thereof will easilie appeare, to be the doctrine neither of the Apostles nor of anye apostolicall men. Succession (in deede) with continuance of Apostolicall doctrine, ought to be of great authoritie, but without it nothing. The sonnes of Aaron had more allowable succession from Aaron, then the Bishoppes of Rome haue from Peter, and yet because they brought strange fire into the temple of God, they were reiected and perished. Those which in þ church of God doe imitate them, and condemning the truth deliuered by God, desire strange doctrines, and bring into the church, the instruction of humane ordinances, them doth Christ sharply reprove in his Gospell: saying, you cast away the comandements of God to establish your owne ordinance. Annas and Caiphas had full succession

Leu. 10. 1.

Mat. 15. 3.

to edifie in the feare of God, 283

succession from Aaron, yet it were hard thereupon to conclude, that they had the right of y^e true church, & christ and his apostles to be Scismatickes.

194

Succession proueth nothing.

They greatly erre which thinke, that any thing may be proued by succession, whilst they leaue out that which is of most force therein: that is, that if like as they haue succeeded in the place of godly men, they haue also succeeded them in the spirit of Christ in doctrine, in faith, grauitie, godlinesse, humilitie, and patience.

Mat. 23. 2.

The high priestes and prelates, who in the time of Christ, did sit on Moses chayre, coulde haue deriurd the petigree of their succession from the selues euē to Aaron, but because their life and doctrine did not agree with the life and doctrine of Aaron, and other godly priestes, their succession auayled nothing against Christ and his Apostles: neither were Christ and his Apostles false teachers, or dissenured from the true Church, be.

because they were not able to proue
 their succession as the Pharesies
 could: For the word of God and the
 institution of Christ was sufficient
 for them. Wherefore sith euen we al-
 so now haue on our side the words of
 God, and the institution of Christ
 there is no succession of Bishops that
 can proue vs to bee out of the true
 Church. The histories of Popes and
 other like Prelates which are writ-
 ten, yea euen by their deare frendes
 and defenders, do sufficiently testify,
 that almost all of them haue obtained
 this dignitie and place by most filthy
 meanes, by simony, wicked artes, vio-
 lence, murders and trayterous con-
 spiracies: Wherefore if it would please
 them a little more narrowly to con-
 sider hereof, they should finde by bet-
 ter aduise, there were no iust cause to
 brag of their succession, but rather to
 burye the same in silence, seeing by it
 their euils and horrible filthines is
 so clearely detected. But God hath
 done this, to th'end the truth might
 be reuealed, and the godly warned to
 gather them selues together vnder
 our head Christ, and into his true
 church.

The

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195

The description of the inuisible
Church and visible.

The church sometime in the scrip-
ture is taken for the whole num-
ber of the elect of God, that are and
haue bene from the beginning of the
world, in all places and ages euen to
this day. And this is that Church
which is the pillar of truth. This is
that church that neuer can abide in Mat. 16. 18
error. This is that church that by im-
putation of Gods mercy, is the im-
maculate and vndefiled spouse of
Christ, but this Church is not al-
waye scene. This is the inuisible Ro. 11. 4.
Church that is known to God alone, 1. Cor. 6. 11
and is neuer certainly, truely, and
for the whole reuealed to man. For
they by hypocrisie may seeme mem-
bers of this Church, which indeede
are no partakers of it, as appeareth
by the example of Judas. And con-
trariwise they to mans iudgement,
may seeme not to be of this Church,
which yet in Gods appointment, are
the certaine members thereof, as eu-
dently was shewed in the example of
S.



Mat. 28.

19.

Mar. 16. 15

Luk. 12. 32

Mar. 18. 20

Saint Paule. But the visible church that is discerned of man, and by outward tokens is knowne to the world, may in this manner be described. It is the multitude of all them, bee they fewe or many, which being vpon the face of the earth, and called by the word of the Gospel, do protest to beleene in our saviour Christ. looking for sanctification & saluation by him, & worshipping him according to his word. That it is the whole multitude of al beleeuers, it is euident when Christ himselfe saith: go ye & preach the gospel to al creatures. He excepteth none, & therefore the grace of God, & benefites of his church, are not tyed to any one place: as to Rome, to Hierusalem, to Constantinople, or to any other place. That the number of this church, may be aswell small as great, Christ himselfe teacheth saying: My flocke is very smal, And where two or thre are gathered together in my name, there am I in the midst of them. Hereby we may learne, that the argument of multitude or great number, is not alway strong. For by it the doctrine of the prophets, the doctrine of Christ and of his Apostles might bee reiect-

relected: which vndoubtedly were but fewe in comparifon of them that misliked and reprobued it. That this multitude must be called by the word of the Gospell, S. Paule affirmeth Ro. 10. Faith (saith he) commeth by hearing. and hearing by the word of god. And therefore did Christ sende his Apostles to preach the gospell, that thereby men might be brought to the beliefe of the Church.

Ro. 10. 17

196

The Church may erre

The Church is cleane, through the grace of God in Christ Iesu, and yet by her owne nature, and through the manifold infirmities of the flesh, which she retayneth, euen vntill this temporall death, she hath neede to be washed and purged. For the which cause she dayly prayeth. Forgiue vs our trespasses as we forgive them that trespass against vs. And Sanct Iohn saith, if wee saye wee haue not sinne, we deceiue our selues, and there is no truth in vs. Wherefore being deliuered from this flesh, we are made perfectly pure in y life to come, & free from

Mat. 6. 12.

1. Io. 1. 10

John

Mat. 16. 18
Io. 10. 27.

from all blemish. But so long as the saintes liue here on this earth, clothed with their flesh they are subiect to many infirmities. And therefore it is most certaine by this reason that the church both maye and doth erre although it cannot be moued, because she is grounded vpon the true rocke and soe long as she heareth and followeth the voyce of her true pastor, she erreth not.

197

The name of the Church abused by
Wolues.

The false prophets and enemies of the truth, do couloze and hide their hypocrisie, vnder this goodly name and title of the holy Apostolicall and Catholicke Church, wherewith they seeme gloriously to aduance & set forward themselues: as though that all their doctrines, traditions and deuises of newe worship, proceeded not from themselues, but were established by the perpetuall consent of the Church, and allowed by the sentence and interpretation of the best counsels, learned fathers & doctors:
and

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and yet being rightly and truely examined, it is nothing so. Consent of the Church (in deede) to true and godly Preachers, is not only a beautifull garment but also most necessarie, that men may notaine and deuise doctrines, opinions and phantasies of their owne heads: but professe beleue, and teach the consent of the true Catholike Church in þ doctrine that was first planted by god himself in Paradyse, and after renewed and continued by the Patriarches and Prophets, and so published into the whole worlde by Christ himselfe and his Apostles. The summe whereof, is breifly conteyned in articles of our faith, teaching vs þ inestimable goodnesse of Almighty God towarde vs, aswell in making of the worlde, as in redeeming mankind by the incarnation and death of his sonne, &c. This faith and beleefe ought to be established and conserued, by the consent of the Catholicke Church from the beginning. But it is of all Christian hearts to be lamented, that most wicked and rauening wolues, vnder this title of the Churches consent, do abuse the people of god, bying into þ church

and

and

Handwritten marginalia in a cursive script, possibly a library or ownership mark, including a large initial 'S' and the word 'Bibliotheca'.

and maintaine strang worshipping of God, and whatsoeuer they haue newly deuised without iust warrant of holy scriptures and contrarie to the manifest doctrine of the Prophetes, Apostles, and auncient fathers of the primitive church. Yea and such they haue beene, & haue most cruelly persecuted Gods good prophets and the doctrine that they haue taught. For who persecuted Jeremy and the other Prophetes? Were they not those that sayde the Temple of the Lorde, the Temple of the Lord? Shall the truth departe from the Priestes? Were it not they that stroke Michas, & caused Jeremy to be put in prison? Who were they that put Christ to death, and persecuted his Apostles? Do not the Euangelistes and Acts of the Apostles declare? Doth not christ giue his Disciples warning & it should be so? These thinges (sayeth he) haue I spoken vnto you that you may not be offended. They shall excommunicate you out of their Synagogues, and all for my names sake.

198

What ministers ought to be in the Church.

Ier. 7. 4.

Ier. 18. 28.

1. Kings. 22

24.

Ier. 32. 3.

Is. 16. 1.

The

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31

to edifie in the feare of God. 2, 1

It is required of al those, that take
vpon them, the name of gods mini-
sters, & they haue a desire and zeale to
bring men vnto God, & to follow the
trace which God hath commanded al
his to keepe, & is, that they winne the
world vnto the obedience of him. Se-
condly besides their good zeale, they
must also haue a certaintie of doctrin,
so as hee & speaketh may not take any
thing vpon him, nor passe his bounds, 1. Tim. 4.
but from hande to hande deliuer the 16.
thing that is commanded him in such 1. Cor. 11.
wise as Iesus Christ may always be 23.
heard, and suffered to speake, and all 1. Co. 15. 3
mouthes else be stopped, sauing onely
in way of hearkening, & his doctrine
may be knowen vnto vs.

199

The title of the ministerie and duty.

The ministers of the worde, are
called by the holy Ghost, the
light of the worlde, the salte of
the earth: They are called Pastors,
and Shepherdes: they are called
husbandmen, Guides, Stewardes,
and Messengers, besides manye o-
ther excellent titles given them in

Mat. 5. 13.

Eze. 34. 2.

M 2

the

1. Cor. 4. 1

the holy scriptures. Nowe if the minister be a light to the people, he must of necessitie go and shine befoze them in knowledge and doctrine. If hee be the salte, hee must needes season. If he be a Pastor or Shepheard, he must needes feede. If he be an husbandman, hee must needes haue a care of the Lordes husbandrie. If he be a Guide he must needes knowe the way himselfe, and open and declare it to other. If hee be a Steward he must prouide for the household. If he be a messenger, he must be able and willing to doe his message: for it standes for the Lordes glorie and credite, to haue such Pastors, and such husbandmen such stewards, and messengers as haue wisdom and knowledge. They that be wise (sayeth Daniell) shall shine as the brightnesse of the firmament, and they that turne many vnto righteousness shall shine as the stars for ever and ever. The wise and faithfull steward that giueth meate to the household in due season, when his maister commeth he shalbe blessed, and made partaker of exceeding ioye and glorie. Take heede sayeth the Apostles

Dan. 12. 3.

Mat 24. 25

to edifie in the feare of God. 293

to thy selfe and to learning continue
thercin, for in so doing thou shalt
both saue thy selfe and those that
heare thee. God so blessed the prea-
ching of his seruant Jonas that tho-
rough it, the Ninuites beleueed god
humbled themselves, and forsooke
their former wicked wayes. At one
preaching of Peter there were wonn
to the Lorde about three thousande
soules. Thus doth the Lorde blesse his
owne meanes and order, the mini-
ster by pure and faithfull preaching,
dischargeth his owne soule, obtey-
neth peace in conscience, and so is
blessed in this life, but shall bee
farre more blessed in the life to come,
when hee hath finished his race, hee
shal receaue an incorruptible crowne
of glorie. The people also by this
meanes are many wayes blessed, they
receaued knowledge, faith, and sal-
uation: their eyes are opened, they
are turned from darknesse to light, and
from the power of Satan vnto God.
All these great and notable blessings
doe ensue the preaching of the word,
and therefore required most necessa-
rily in euery minister.

1. Tim. 4.

16.

Jonas. 3 4

Act. 2. 41.

Act. 26. 18

Ro. 10. 17

200

A right image of a godly
Pastor.

IT is the dutie of all Pastors and ministers, to beare a Fatherly and motherly affection : not towarde rauening wolues, but towarde the pooze sheepe, miserably seduced and going astray, patiently bearing their faultes and infirmities, instructing and restoring them with the spirite

Gal. 6. 1. of meekenesse: For they can not bee
2 Tim. 2. brought into the right way againe,
25. by any other meanes: and by ouer-
sharpe repprouing and rebuking they
are prouoked to anger, or else to de-
speration, but not to repentance.
Such is the nature and fruite of true
and sounde doctrine that when it is
well taught and well vnderstoode,
it ioyneth mens hearts together with
a singular con corde: but when men
reiect godly and sincere doctrine, and
embrace errors, this vnitie and con-
corde is soone broken.

201

The dutie of the ministers.

The

The Pastors and ministers of the Church must learne that they ought not to exempt themselves from charge and care, nor flye labour and trauayle, but they ought (as pillers) to susteyne and beare the Church of God, as vppon their shoulders and not bee like vnto the Pope which doeth oppresse it, and doth deuoure the same as a rauening wolfe with his like, as it is wrytten, **Matthew. 23.** Secondly that they ought not to thrust in themselves. **vers. 4. Heb. 5. 4.** Thirdely that they cannot by their industrie and labour attayne vnto this honour, but **G D** must make them apt and fitte for the same: the which hee doeth, when hee openeth himselfe vnto them by his woorde, and calleth them to this office, & endueth them with the wisdomme of his spirit. A man can receiue nothing, except it be giuen him from aboue. **And** we are not sufficient of our selues to thinke anye thing as of our selues. Our Lord also doth well shew it whē he sayth vnto his Disciples, that the **Mat. 9. 37.** harvest is great, but the labourers are fewe. He declareth the same also when hee opened the vnderstanding

Lu. 24. 25.

1. Co. 4. 7.

of his Disciples for to vnderstande the Scriptures. And although the ministers of the word be (as it were) pillars of the Church, yet haue they nothing whereupon to glorie. For what hast thou, that thou hast not receaued? And what is Paule and Apollo but seruantes by whom ye haue beleued? But they haue cause to humble themselves, seeing they could not prepare nor place themselves where they are, & should be void of power and might, without vpholding any thing: except y^e foundation did beare and vpholde them, and that they did not beare and holde vpe the whole building and house.

202

What euerie minister ought
to preach.

The ministers are not bounde to deliuer the counsels of men, the traditions of the Fathers, the statutes of earthly princes, or the authoritie of mortall men: but as they are the seruantes of Iesus Christ Prince of all Princes, so are they bounde onely to preach his Gospell.

The

toedifie in the feare of God. 297

The true Prophets neuer spake of
themselves vnto the people, but as
they receaued warning from the Lord
They had no authoritie to speake their
owne wordes, nor the wordes of anye
mortall man. The Apostles might not
teach their owne doctrine, but onelie
that which they had receaued fro their
Maister, who enioyneth them to teach
all things whatsoever he had comma-
ded them: So (saith he) and preach the
gospel. The Apostle writing vnto the
Corinth. affirmeth that he receiued of
the Lord that which he deliuered vn-
to them. Whereby we may see, al these
teachers confuted, which stand vpon
the authoritie of men, which ad or di-
minish any thing from the scriptures,
which ioine their owne fantasies and
the traditions of men, with the holy
pure and perfect word of God. The
Lawe of God (saith the Prophet) is a
perfect law conuerting soules. The
Scripture saith Saint Paule is a-
ble to make the man of GOD abso-
lute and perfect to all good workes.
He that hath a dreame (saith GOD
by Jeremy) let him tell a dreame, but
he that hath my worde, let him speake
my worde faithfully.

Ier. 1
Eze. 3.

Ma. 28. 10

Mar. 16. 15

1. Cor. 11.

23.

1. Cor. 15

3.

Pl. 197

2. Tim. 3.

17.

Ier. 23. 28

¶

¶

Ma. 12, 3

And what is the chaffe to the wheate,
 (saith the Lord) Is not my worde
 lyke a sier, and like an hammer that
 breaketh the stone? Our Sautour in
 the Gospell spcaketh against such tea-
 chers, saying: In vaine they worship
 me, teaching the doctrine and pre-
 cepts of men. Woe therefore wil bee
 to such sonnes of vanity, which preach
 not Christe, but themselues, and
 which doe deface and weaken the au-
 thority of the holy scriptures.

203

The office of Ministers, and howe
 men ought to behaue them-
 selues towards
 them.

THE Office of Ministers is to
 watch ouer the flocke of the lord
 to feed it, to preserue it in health
 and to keepe it from diseases and hurt
 the which is Done by doctrine, exho-
 rations, reprehension, rebuking, com-
 fort, prayers, administration of the
 sacraments, and by the example of a
 godly and vncorrupt life, as may be
 proued and knowne many waies, by
 the

the writings and examples of the Apostles. Furthermore it is necessarye of all Christians to be knowne, howe they ought to behaue themselues towards the ministers, and what they ought to thinke of them. Chieftye therefore in their function or calling, not their persons, but Christ that worketh by them is to bee considered. Wherefore we must receaue their doctrine (when they preach the word of God purely) euen as the doctrine of Christ. For Christ saith in expresse words in the Gospell, he that heareth you, heareth me, and he that despiseth you, despiseth mee. Wee muste not looke that Christ should come downe from heauen againe, and speake vnto vs, seeing he dayly speaketh in his church by his ministers which preach the word of Christ. Also the ministers for their parts must behaue themselues honestly, well and Christianlike, in doctrine life and conuersation. They must not seeke their owne honoꝝ or gaine, but the honoꝝ of Christe, and profit of his Church. They must not thinke that they cannot erre. but must suffer themselves to be admonished, being neither stubboꝝ, rash, nor proud.

They

Io 21. 15.

16. 17.

2. Tim. 4.

2.

Tit. 2. 7.

Lu. 10. 16

1. Pet 5. 2

300 Fruitful instructions,

2. Tim 2.

24.

They must not attribute or geue too
much vnto themselves, but must
bee lowlye, gentle, sage, paineful and
faithfull,

204

The true duty of the ministers of
the gospel.

The true ministers of the gospel,
must not only haue a sweet and
amiable voyce to drawe those
to the flocke which yealde themselves
teachable, and suffer themselves to be
taught: but they must also disclose and
driue away the Molues and the the-
ues: they must haue a loude voyce to
cry out against all them that scatter
the flocke. This is the thing where-
unto Gods seruants muste employe
themselves, if they purpose to execute
their dutie. They must not onely bee
instructed to teache other, but bee
strong and constant to make it good,
and to fight when question shal bee to
maintaine the doctrine of truth, that
it may remaine safe and sounde.

Tit. 1. 9

Eze. 3. 17

The Prophet Ezechiel compareth
them

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them to such as kepe watch in a watch tower, and surely it is a charge, yea, and that a verie mightye and heauye charge, while other men sleepe, to watch and haue a care of al the flock. The name and title also which the holy Ghost attributeth vnto the ministers, sheweth plainely what it is, that **G D** calleth them vnto, and what they ow to his Church, that mē may not think they shalbe accounted faithfull, & in the meane while geue themselus to rest and sleepe, and to follow the pleasures and lusts of the flesh. For God doeth not choose them, whom he placeth Shepheards in his Church, for any outward shew, but he bindeth them to his people, for otherwise we cannot serue God, but by imploying our selues to serue his whole flock: and the greatest honoz that the ministers of his worde can haue, is to be diligent in seruing all the faithfull.

Ma. 5. 13.
Ez. 34. 2
1, Co. 4. 1.

205

The calling of the Ministry.

The

2. Pct. 1
21.

Mar. 3. 13

Act. 20
28.

Eph. 4. 11

Gen. 3. 16

1. Kin. 3.

The calling of the ministry and preaching of the gospell, is no deuise of any mortall man, but the ordinaunce of the liuing God. It was hee that ordeyned Moyses and the Prophets. The prophesy (saith Peter) came not in the olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost. The Lorde Iesus himselfe, called appointed and sent forth into the world his apostles to preache the gospell. It is the holye Ghoste which ordeyneth faithfull ouerseers to feede the Church of God. It is Christ also at this day which appointeth Pastors and teachers for the gathering together of his sainctes. The first preacher that euer was vpon the earth was GOD himselfe, he preached to Adam in Paradise that comfortable Gospell, the seede of the woman, shall breake the serpents heade. After that hee stirred vp Noah and Lot, Moyses and the Prophets: what shalbe said of Dauid, and Solomon, of the which the one was a moste victorious prince, and the other moste welthye, and yet haue they gotten more glozy and credite, by their doctrines

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ctrines and instructions', then by all their riches and triumphes. The first minister and preacher of the newe testament was Iohn the Baptist. A f whom Christ our Saviour sayeth There was not a greater Prophete, among womens children. Christe himselfe also was a preacher of the Gospell, and witnesseth that he came into the worlde to that purpose. After him the Apostles also were sent into the worlde to the same end.

Ma. 11. 11.

Mar. 2. 2

Mar. 16. 16

Seing then that God himself and his sonne Iesus Christ haue vouchsafed to preach the worlde, seeing so famous men as the Prophets and Apostles were ordeyned to this purpose: it must needes followe that the office of preaching is most famous worthe and excellent.

206

With what doctrine ministers muste be furnished.

I f. So bee that the Ministers of Christs Gospel wil do their duties as they ought to doe in the erecting and

and in the enlarging of Christs king-
 1. Tim. 1. dome by pure preaching of the worde
 they must not then stande vppon trifles,
 4 vpon curious and vnprofitable
 2. Tim. 2. questions: but they must labour to
 23. edifie in all godlinesse. This grace
 of GOD which was shewed at the
 comming of our Lorde Iesus Christ
 is dayly to be published and preached
 of them.

For surely, it is a wonder-
 full secret, that GOD shoulde bee
 manifested in the flesh, and that
 therewithall hee should shew vs his
 heauenly glory, to the end that wee
 might bee vnited thereunto; and ther-
 1. Tim. 3. fore if all the Ministers and Prea-
 16. chers of Gods worde, shoulde neuer
 cease from shewing forth the wis-
 dome which GOD hath vttered
 in the person of his onely sonne: the
 tyme assuredly shoulde not bee spent
 in vaine.

Furthermoze, whosoever will
 preach the gospell faithfully and pro-
 fitablye, hee muste firste of all and
 chieslye vrge the doctrine of repen-
 taunce. To repentance must be ioyn-
 ed the doctrine of remission of
 Ma. 11. 28 sinnes, which belongeth only to them
 that repent, that are humbled and cast
 Downe

to edifie in the feare of God. 305

downe, that feeke in their conscience the torment of sinne and condemnation, it doth not appertaine to ignorant and senselesse men, to hypocrites, infidels, athistes, infideliaries, prophane and carnall men, for these haue nothing to do with the doctrine of remission of sinnes. Mat. 9. 13.

207

Diuerſitie in giftes among the ministers.

Necessarie it is that euery minister preach, but yet all such shall not be condemned which haue not such like and so full measure of knowledge as other haue. There is difference in giftes among vs at this day, as there was among the apostles, yet they all sufficiently preached.

They which haue any measure of those giftes which the Lord requireth 1. The. 5. 19. in his ministers, they must not quench the spirit, but vse the meanes to encrease their measure: if they be painefull, carefull, watchfull, and faithfull in their ministerie, with a holye and pure affection, the Lord will blesse them.

Mat. 25.
29.

Act. 8. 26.

Mat. 25.
15. & 30.

them. To him that hath shall be giuen, we cannot at the first come to perfection. Apollos a learned Doctor, feruent in the spirit, and mightie in the scriptures, yet was he ignorant in some thinges, and receiued instruction from Aquila and Priscilla. Some haue more then others, some haue ten talents, some fīue, and some but one, yet let vs alwaies remember and let it neuer slip out of our minds, that the slothful and vnprofitable seruant, shall be cast into vtter darknes, there shall be weeping and gnashing of teeth.

208

Of the Gospell, and how it must
be preached.

Vnder the voyce of the Gospell is comprehended the whole historie of Iesus Christ in the flesh, and also the fruit and vse of the same historie. The story of Christ is brieely comprehended vnder his passion and resurrection, the vse and ende wherof is that we should haue repentance and remission of sinnes in his name.

And

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And this doth Christ himselfe witness when as he said to his Apostles after his resurrection: thus it is written, and thus it behoued Christ to suffer, and to rise againe the third day, and that repentance and remission of sinnes shoulde bee preached in his name, among all nations. To this agreeth the Apostle Peter when as he saith, with other the Apostles, to the Counsell and chiefe Priestes. The God of our Fathers hath rayled vp Iesus whom ye slue, and hanged on a tree: him hath GOD lifte up with his right hande to bee a Prince and a Saviour to giue repentance vnto Israel and remission of sinnes. By this we may see how the Gospel must be preached, the people must be taught what Christ hath done for them. The whole storie of his Incarnation, conception, birch, sufferinges, resurrection and ascention, must be oftentimes and effectually preached vnto them, as they are set downe by the Euangelistes and Apostles: but yet this is not enough to shewe what Christe hath done, and to rehearse the storie of his incarnatio, but also y minister must be care.

Luk. 24.
46.

Act. 5. 30.
31.

And

careful to preach the ende, the vse and fruite of the same: which is, that the people may repent, be turned vnfaignedly vnto God, and so by faith made partakers of remission of sinnes through Iesus Christ.

What repentaunce is.

Repentance is a true turning vnto God, a chaunging of the outward and inwarde man, a dying to sinne, a liuing to righteousnesse, and amendment of the whole life. He which is returned vnto God, ought first necessarily to know and vnderstand, how he fell from him, and to know what God is, how we fall from him, and how we ought to turne to him againe. So that he which must repent, ought to know his own naughtines, and wickednes, and also by what meanes the same may be amended which is broken and spoyled: but these thinges can in no wise be done of any wretched sinner, vnlesse they be drawne hereunto, and therein instructed by the spirit and word of God, which

Mat 9.12.

Mar. 1.15.

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which they must also stedfastly beleue. Io. 6. 44.
For these thinges are so necessarilye
required, that vnlesse God by grace,
through his spirit open and draw the
heart of the sinner, and by his worde
shew vs the perfect way, gouerne and
keepe vs in the same, giue vs true
faith whereby to quicken and iustifie
vs, vnlesse (I say) he giue vs these, all
repentance, how hard or greuous so
euer it seeme, is no true repentance.
Example hereof maye bee taken of
Judas, who repenting for his sinnes,
confessed the same to the Priestes in
the temple saying: I haue sinned in
betraying the innocent blood: yea and Mat. 27.
he in this parte made satisfaction in 3. 5.
that he threwe the vnrightheous price
of blood into the temple. But this re-
pentance did nothing at all profite
him (although he had in it contriti-
on, confession, and satisfaction) and
because he lacked true faith, he dis-
payed and hanged himselfe. On the
other side, the Lord looking backe vp- Luk. 22.
on Peter (and the Cocke crowing) 61. 62.
he remembred his wordes, and bele-
uing them, departed from the wicked
companie, wept for his sinnes and a-
mended his faulter: and this his re-
pen-

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ver. 18. 19

penitance was true and perfect. The prophet Jeremy also confirmeth this doctrine, when he prayeth vnto the Lord in his 31. chap. whereby it is euident that true penitance, and the sorrowing for our sinnes, must proceede from God, stirring vp the same in vs by faith, so as it must not be a penitance or sorrowe, according to the world, but after the will of God.

210

Repentance is necessarie to make pure the conscience, and it is not a worke of man.

The filth and infection which defileth and corrupteth the person, is of the heart, and the principal care, we ought to haue of our selues, is that we be pure and cleane in our heartes and consciences, which thing we cannot attaine vnto but by faith and penitance. And wee must beware that wee resemble not the Scribes and Pharisees to whom our sauiour Christ obiecteth their hypocrisie. Furthermore (when calling vs to repentance, God promiseth vs his ho-

lye

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lye spirite) we must vnderstand, that
repentaunce is not a worke of man,
but of God, who regenerateth vs, and
reneweth vs by his holy spirit: as ap-
peareth by the witnes of Ezechuell, a
newe hart (saith the Lord) I will geue
you, & a new spirite will I put with-
in you, &c. and so consequentely it is
not of our freewill that wee repent,
but of the onely mercy of God, which
will not the death of a sinner. The
which also Jeremy confesseth saying:
O Lord I knowe that the waye of
man is not in himselfe: and therefore
he prayeth on this wise, conuert thou
me, and I shal be conuerted. We may
learne also in an other place that the
wordes of God are hidden from vs, if
the holy Ghost be not giuen vs to in-
struct and sanctifie vs. Therefore
we must pray with Dauid: Create in
mee (O Lord) a cleane heart, and re-
newe a right spirite within me. Fi-
nally seeing that in bidding vs re-
pent, God promisseth vs the know-
ledge of his word: we may perceauē
whoe are the true repentantes and
whoe are not: and lyke wyse that
they which make noe account to
repent, doe not vnderstand the worde
of

Eze. 36.

26.

Ez. 33. 11.

Ier. 10. 23.

Pro. 1. 23.

Ps. 51. 12.

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of God, although they make neuer so faire a shew to the contrarie.

211

Repentance is the gifte of
God.

Eze. 18. 23
& 33.

Eze. 11. 19
20.

Phil. 2. 3.

MEN cannot haue repentance of their own motion, and as they are selfe taught, but it is God that giueth it: and that of an especiall goodnes. I will not the death of a sinner (saith the Lord) but that hee conuerter and liue. And how is that possible? If we were able to turne our selues vnto the Lord, it were a more excellent worke then to create vs, and experience it selfe doth sufficientlly condemne vs. It is moreouer an vndoubted doctrine throughout the whole scripture: For in euery place, our Lord Iesus Christ giueth himselfe the prayse of turning vs, shewing that he will soften our stonie hearts, and make them bowe to obey him, and it is his worke not onely to giue vs that we may, but that we will and desire to obey his commandementes: and to bee shorpe, there is nothing that

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that the faithfull ought to doe so much, as in this behalfe to giue God the glorie, confessing that it is in him onely to turne vs, that it is he onely that hath adopted vs in such sort, that he must needes draw vs by the grace of his holy spirite. The Lorde must open our eyes and eares, also, before we can attayne to this woonderfull wisdom which is conteyned in the gospel, because the natural man vnderstandeth not any part of y^e secrets of God, & therefore it followeth that it is an especial gift of the holy ghost, when he lighteneth our hearts in the faith of his truth.

Deu. 29. 4.

Ro. 8. 7.

212

Howe we ought to repent.

The true preparatiue to repentance is, to be pricked so nearely as we may feele the euill that is in vs, & condemne our selues for it, we must learne to streine our selues, & to hold our selues as prisoners: & although the same fall out contrarie to our desire: yet neuerthelesse wee must goe on still further, that God may winne the vpper hand of vs. We must learn

to

to

2 Co. 7. 11

to hate our selues, to take displeasure
against our selues, and to be reuenged
of our owne naughtinesse, according
as the Apostle sayeth. 2. Cor. 7.
For repentance importeth that men
should condemne themselves, and take
vengeance on themselves, when they
see their whole life corrupted, and
that they should vse an holy anger
against it. In steede of desiring to
bee reuenged of our enemies, when
they haue doone vs any harme, we
should be chafed and angry with our
selues, yea and punish our selues for
faultes, when wee cannot frame our
selues vnto the will of God. We
should euery man enter into his owne
conscience, acknowledge howe cor-
rupt and damnable sinners wee are
of our selues, confesse our sinnes, and
when we haue doone so, let vs turne
from them and behold the great mer-
cy of God.

Mar. 1. 15.

213

The qualities of repentance.

One speciall qualitie of repen-
tance is alwayes to bring with
it remission of sinnes: for when
trus

true repentance goeth before, there remission of finnes must necessarily followe after, not that repentance deserueth remission of finnes, but because where God worketh repentance, there he pardoneth sinne because of his promise. When the wicked (sayth the *Eze. 18. 27* Lozde) turneth away from his wickednesse that he hath committed and doth that which is lawfull and right, he shall saue his soule a liue. And againe, let the wicked forsake his wayes, and the vnrighteous his own imaginations, and returne vnto the Lozde, and he will haue mercy vpon him. Here we see, to whom forgiveness of finnes, & the mercie of God belongeth: as namely to the penitente sinners, to those y^e leaue sinne, & embrace godlinesse: to those that forsake their owne waies and imaginations, and turne vnto the Lozde. And as for such as walke on in their owne waies, and folowe the delightes of sin, without any sorrowe, or purpose to leaue them, they haue nothing to doe with the mercie of God: and though Iesus Christ had suffered an hundred deathes (which could not be) yet shall no vnpenitent sinner, haue remission

Esay. 55. 7

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Io. 15. 6.

Deu. 23.
18. 19.

of sinnes by his death, nor any other benefites of his passion, for they belong onely to his Church, and chosen people here vpon the earth. He therefore, that is not of the church, he that is not grafted into Christ by faith, he that is not a member of his mysticall bodie, can enioy nothing by Christs death. If a mā abide not in me (saith our Sauour Christ) he is cast soorth as a branch and withereth, and men gather them, and cast them into the fire, and they burne. We may reade also in an other place, howe God barreth all stubbozne sinners from his mercie, and doth most terrible shoot out against them. He that heareth the words of this curse and blesseth himselfe in his heart, saying: I shal haue peace, although I walke according to the stubboznenesse of my owne heart, thus adding drunkennesse to thirst, the Lorde will not be mercifull vnto him, but then the wraoth of the Lord, and his iealousie shall smoke against that man, & euery curse that is written in this booke, shal light vpo him.

214

Of Sacraments, and what a Sacrament is.

The

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THE Lorde hath added vnto the preaching of the Gospell most holy Sacramentes, as namely, Baptisme, and the supper of the Lorde. The Sacramentes are holy actions of the faithfull in þ church of Christ, ordeyned by the Lorde himselte to be signes and seales of true doctrine, first doubtelesse bearing witnesse that we are receaued of God into grace, and into the couenaunte, and that he is our God, that he clenseth vs from our sinnes, regenerateth, and reneweth vs, and adopteth or chuseth vs as sonnes, and receaueth vs vnto the partaking and fellowship of all good thinges, which of vs must bee kept holy, and we must liue godly and innocently before him. They are also testimonies that the true Messias (in times past promised vnto the old Fathers from the beginning of the worlde:) is nowe exhibited or given of God vnto the Church of Christ, I meane Christ our Lorde, who truely gaue his flesh and bloud vnto death to redeeme vs, & with his flesh & bloud to nourish vs, vnto eternall life: that we againe (as the Church by him redeemed) should keepe in continuall

Lu. 22. 19.

318 Frutefull instructions,

1. Cor. 11.
26.

memory the death of our Lord, praise him, extoll him and giue thanks vnto him. The Sacraments are also to admonish vs of our Duties, that wee should lead our liues in true godlines & brotherly loue. & hold that one religion with whose sacramentes we are separated also fro al other religions.

2. 5

A Sacrament consisteth of
three partes.

1o. 1. 7.

Sacramentes doe consist of thre partes, the first is the outwarde signe, the seconde is the spirita. all or inwarde grace, and the thirde part is the worde of Chyistles institution or promise which is (as it were) the life and soule of the Sacrament. Water in Baptisme signifieth that as water naturally hath a propertie to wash and cleanse the filth from the bodie, so doth the grace of God, through Chyistles bloude, wash away the gyle and filthinesse from our soules. As bread and wine, by naturall effecte nourisheth our bodie, and strengthneth and comforteth our spirites: so doth the heauenly foode of Chyistles bodie

bodie and bloud, broken and shed for
 vs vpon the crosse, nourish our soules Io 6. 48.
 and quicken our spirites to eternall &c.
 life with G D D. In the olde time
 the Sacramentes and Ceremonies
 were profitable for the bodily non-
 rishment, as the water gushing out of
 the rocke Hanna, and the Pascall
 lambe: but in our Sacramentes, Exo. 17. 6.
 God smally or nothinge considereth
 our bodie, but most principally and
 wholly, the releefe, ease and comfort Ex. 16. 15.
 of our soules. Therefore as in the &c. 12. 14.
 olde Testament, so nowe much more
 in the Sacramentes, is to bee consi-
 dered some spirituall and internall
 thing, to the vnderstanding whereof,
 the likenesse of the outwarde signes
 doe leade vs: as in Baptisme our
 regeneration and new birth, and the
 washing away of our sinnes by the
 death and passion of Christ. In the
 Lodes supper the heavenly foode of
 our soules, with the bodie that was
 broken, & his bloud þ was shed vpon
 the crosse. Therefore good christians
 in receuing þ sacramēt, must not haue
 so much regard to the signe, as to the
 spiritual thing it self, for which þ out-
 warde token was ordeined. For the

320 Fruitful instructions,

Io. 6. 63.

efficacie of the Sacraments, doth not consist in the visible signe, but wholly in the working of the spirite of God, according as it is Gods pleasure to worke by meanes by him ordeyned without any derogation thereby to his glorious power.

216

The beginning of Sacramentes,
is from God.

1. cor. 2. 11

Esay. 29.
13.

TH E Author and ordeyner of Sacramentes, is none other but God himselſe, neither Patriarch nor Prophete, nor Father, nor the whole Church hath autoritie to ordeine any Sacrament. The Sacramentes are belonging to the worſhippe of God, they are ſignes tokens and witneſſes of Gods will. And who can make vs certaine of Gods will, but God himſelſe? As alſo the Apoſtle teacheth in the ſiſt to the Corinth. And who can appoint gods worſhip, but God himſelſe? According as he ſaith by his Prophet, In vaine they worſhip mee, teaching y traditi- ons of men. The ſacraments were not ſo ordeyned by God, that afterwarde he

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he would haue nomore care or regard
of them, but he alwaies worketh and
bringeth to passe al things in the faith
full which keepe his ordinance, the
which he hath promised in his worde.
Wherefore as the faithfull heare the
word of God, not as the word of anye
mortall man, but as proceeding from
the mouth of the most highest: so also
when they receaue the sacraments at
the handes of the Ministers, they ac-
knowledge that this is the ordinance
of GOD, and that he worketh in the
beleevers, and therefore they receaue
and vse the sacraments as at the verie
hand of God, vnto whom they directe
the eyes of their faith.

1. Tim. 2.

4.

1. Th. 2. 13
Esa. 1. 20.

217.

Why Sacramentes were or-
deined.

The first cause why it was christis
pleasure to ordeine sacraments
in his Church, is partlye our
owne infirmity and weakenesse, being
dull and slowe in the vnderstanding
of heauenly thinges, partly the great
goodnesse and lone of God, that would
boughsafe to attemper himselfe to our

1. Cor. 2.

14.

D 5

simple

Luk. 22.

19.

1. Cor. II.

26.

simple capacity, and to seeke meanes by outward things to ease and helpe the same. Secondly that the sacrament might be to vs a blessed exercise whereby we call to our remembrance the benefite of our redemption in Christ, and yeelde vnto him moste hartly praise and thanks for the same, according as Christ teacheth vs in the institution of his last supper. And as Saint Paule also sayeth in the first to the Corinthians.

Thirdly, that we by the vse and practise thereof might bee traded to the obedience of Gods holy will and commaundements though the things seeme to our selues neuer so simple and meane: & also that thereby we might openly before God and the world protest and acknowledge that we are his people, and of the number of them that looke to be saued, preserved, and defended by the benefit of Christ only

Ro. 10. 9.

So that the open vse of the sacrament is a parte of that confession wherunto the Apostle Paulz, Romanes 10. attributeth saluation. An other cause &

Jo. 13. 35.

end of the Sacramentes is, that they might be as bandes and links of loue vnty and conuoyde among our selues.

For

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For the which cause Saint Paule
when he exhorted the Ephel. to vntye
and loue, among other things hee ad- Eph. 4. 5.
deth, we haue one faith one baptisme.
And again in an other place: wee are
one body (saith he) as many as be per
takers of one life. Finally that by the I. Cor. 10.
sacraments as by blessed meanes the 17.
holy Ghoste working with them hee
might impart vnto vs and bestow vpon
vs his vnestimable graces and bene-
fits together with al the fruits of our
redemption in Christ. For as his word
is. so are his sacraments instruments
and means, by the working of his ho-
ly spirite, to bring vnto vs the whole
benefit of our saluation.

218

The right applying of Christs suffe-
rings and sacraments to
our benefit.

Wheras it is said that the soune
of God was crucified, we must
not only think that the same was done
for the redemption of the worlde: but
also every one must on his own behalf
foyne himself to Christ and conclude,
it is for him & he hath suffered: So whe
we be baptised, as it is not for any one
man

1. Cor. 6

15.

Ep. 5. 30.

10. 3. 15

man alone, so is not the water sprinkled vppon al men in common: but euery man is baptised seuerally in his owne behalf, to the end that euery one of vs may apply it particularly vnto himself, to say that we be al members of our Lord Iesus Christ. Also when we receaue the holy supper, euery man taketh his owne portion, to shewe vs that our Lord Iesus Christ is communicated vnto vs, yea euen to euery one of vs. For when we once know þ the thing which was done for the redemption of the whole worlde, pertai neth to euery one of vs seuerallye; it behoueth euery one of vs to say also, on his behalfe, that the sonne of God hath loned him so dearklie, that hee hath geuen himselfe to death for him. And that therefore we be of all creatures the most miserable, if we accept not such a benefite when it is offered vnto vs. For it is a common doctrine in the holy scriptures, that GOD so loned the world, that he spared not his onely sonne, but gaue him to death for vs: and also that our Lorde Iesus Christ, at such time as we wer his deadly enemies, did confirme a maruelous loue towards vs, in that
he

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he offered himself in sacrifice to make
attonement between God and vs, and
to do away al our sins, as they might
no moze come to accompt. This is the
warrant of our saluation.

219

How many Sacraments there bee,
and firste of Bap-
tisme.

There be but two sacraments in þ
Church of Christ, which be com-
mon to al men, and which Christ him-
selfe ordained for the faithfull, Bap-
tisme and the supper of the Lord. Bap-
tisme is vnto vs an entrie into the
church: for it witnesseth vnto vs that
whereas we were before straungers
from God, he doth now receaue vs in
to his family. Baptisme standeth in
two pointes, first our Lord represen-
teth vnto vs therein, the remission of
our sinnes, secondly, our regenerati-
on. The remission of sinnes, is a
manner of washing, whereby our
soules are clenſed from their filthines
euen as the filth of our bodie is wa-
shed away with water. And because
the beginning of our regeneration
stan-

Ro, 6. 4.
Eph. 3.

Ro. 6. 3

1. Io. 1. 7

1. Pet. 1. 19

Heb. 9. 28

standeth in the mortification of our nature, & the end that we become new creatures through the spirit of God therefore the water is powred vppon vs, to signifie that we are deade and buried, and that in such sorte, that our rising againe into a newe life, is therewithall figured in that, that the powring of water is but a thing of a very short continuance, and not ordeined to drown vs withal. The water doth not clesse our soules, for that belongeth to the blood of Christ onely which was shedde that all our filthe might be wiped away, and that wee might be counted pure and without spotte euen before God: & which thing then taketh effect in vs, when our consciences be sprinkled therewith by gods holy spirit, but the sacrament doth testify and declare it vnto vs.

220

Fruitful doctrine concerning baptisme

Baptisme is not onely a signe whereby we be consecrated christians, but by faith and the operation of the holy Ghoste, wee do put on Christ as a garment, that is, that we

to edifie in the feare of God 3:7

we haue him so fastned and appropriated to vs, that he is ours, and we his and that he hideth and couereth our nakednesse according as Saint Paul saith; As many as are baptised haue put on Christ. Baptisme is to Christians the fountaine of life, whereby our sinnes are washed away. So saith Peter. Let euery one of you bee baptised in the name of Iesus for the remission of sinnes. And Ananias vnto S. Paule, Arise and be baptised and wash away thy sinnes, Yet doe we not attribute the operation heereof to the water, or outward element, but to the might of Gods worde, and the power of the holye Ghoste working in vs by Faith. Gal. 3. 27. Act 2. 38. Act. 22. 16.

The Sacrament of Baptisme is moreouer, as it were the wombe of the church of Christ, where we are new borne, and become of the children of wrath, the children of God, and prepared by this our second birthe to enter into the kingdome of God. Eph 2. 3.

Unlesse you be borne againe (sayth Christ) by water and the holye Ghoste, Io. 3. 5. you cannot enter into the kingdom of heauen.

And

323. Fruitefull instructions.

Tit. 3. 5.

And Saint Paule saith, Not by the workes of righteousnesse, which wee had done, but according to his mercy he saued vs by the washing of the new birth, and the renewing of the holie Ghost. Furthermoze, not onely wee, but our seed also hath by Baptisme the benefit of saluation, and therefore do we defend the baptising of infants against the wicked heresye of the Anabaptistes,

221

The grace of regeneration figured in Baptisme.

As much as we be rude, GOD is not contented onely to witnesse to vs by his gospel, that we be washed and made cleane, in the blood of our Lord Iesus Christ: but also hee hath geuen vs a figure thereof, so that whē wee be baptised, it is as much as if God had shewed before our eyes, that we of our selues bring nothing to him but utter filthinesse, and that it is his office to wash vs and make vs cleane. Howbeit the saide washing consisteth not in the visible water: For
it

1. Io. 1. 7.

to edifie in the feare of God. 329

it were impossible that our soules
should be cleansed, by an earthlye and
corruptible element. Yet notwithstanding
because of our infirmity, it
is requisite for vs to beginne at the
water, that we may be lifted vp higher.
For the signe that is offered to our
eyes, serueth to leade vs to the holye
Ghost, to the ende we may know, how
it is from him, that the power of bap-
tisme doth proceede. The manner of
grace of the holy Ghost, which is ob-
tained for vs in being baptised, is the
grace of regeneration, and renew-
ment. Regeneration (or newe birth)
importeth that we be borne againe, Io. 3. 5.
not that we come new againe out of
our mothers wombes: but that God
maketh vs new creatures, by vouch-
safing to print his Image in vs. For
what bring we with vs, in that we be
the children of Adam but all cursed-
nes? and therefore God must be faine Eph. 2. 3.
to change vs. And to the end we may Ps 51. 5.
know that there is nothing in vs but
naughtines, that we bee utterly vn-
toward, that the thing which we call
reason is but skarke folly, and that
thing which is termed freewill, is
but a cursed slauerie vnto sinne: to the
intent

intent we may know all this to con-
demne it, it is said, that we must be
(as it were) newe againe, quice and
cleane chaunged.

222

When baptisme was ordained.

Baptisme was ordained of Christ
before the time of his resurrecti-
on, then, when he sent his Disci-
ples into the whole world to preach
the Gospell. For John together with
the preaching of the Gospell, began to
baptise: and he baptised with water,
vnto repentance and forgiuenes of
sinnes, and the Apostles afterwarde
did baptise no otherwise. Therefore
there is but one baptisme, as the holy
scriptures do beare witnes, neither
was Christ baptised with any other
baptisme then ours, and wee also are
baptised with Christ with no other
baptisme then the baptisme of Christ.
Therefore Christ after his resurrecti-
on, did not so much ordaine, as re-
paire baptisme, and shewed the man-
ner of it vnto his Disciples, as name-
ly that they must baptise, and howe
they must baptise. So ye into all the
world

Mar. 1. 4. 1.

Mat. 3. 11.

Act. 2. 38.

& 19. 4.

Eph. 4. 5.

to edifie in the feare of God. 331

world (saith he vnto his disciples) and
preach the Gospell to euerie creature,
he that shall beleene, and be baptised,
shall be saued, and he that wil not be-
leene shall be damned. And againe,
all power (saith the Lord) is geuen
vnto me in heauen and earth. For
therefore and teach all nations, bap-
tizing them in the name of the father,
the sonne, and the holy ghost, teaching
them to obserue all thinges whatsoe-
uer I haue commanded you.

Mar. 16.

15. 16.

Mat. 28.

18. 19. 20.

23

Papisticall vntuthes, concerning
baptisme.

The doctrine of the Church of
Rome is, that baptisme doth con-
fer grace and wash away our sinnes,
euen by the very washing onely of the
water, though there be no good moti-
on of faith or beliefe in the harte of
him that is baptised. For thus
they saye, that besides the giuing of
the outward signe, there is no good
motion inwardlye required of him
which receaueth it. What shall bee
further sayd of the prophane & wicked
abusing of Christes sacrament to the
bapti-

baptizing of belles, the curing of sicknesses, and the driving awaye of spirits and devils by the water therof. This is most certaine, that in vsing this one outward sacramēt of Christ by water, they practised five or sixe of their owne ordinance, without anye warrant of Gods word at all: (as their salte spittle, breathing annoynting of the brest, annoynting of the shoulders and crowne of the head,) blasphemously attributing vnto euery of them the like effectes, that in truth do belong to the mightie and most gracious working of the holpe Ghost, through the merites of Christ our saulour, and not to the deuises and fantasies of man.

224

Why we are baptised: and eate the supper.

When the scripture speaketh vnto vs of Baptisme, and of the supper of our Lord Iesus Christ, it sheweth vs that it is not in wayne, that we are baptised with water. For because God hath appointed that

signe

to edifie in the feare of God. 333

signe, and will haue vs to vse it: hee
will surely make it auayleable, it shal
be a good witnes to vs, that we shall
bee washed and clesed from our
spottes and filthines by the bloud of
his sonne, and shall be renewed by the
vertue of his holy spirite, and that by
that meanes also the naughtines of
our flesh and nature shall be killed
in vs. For he is the authoꝝ of it, his
promise is ioyned thereunto, and it is Mar. 16. 16
he onely that can binde himselfe vnto
vs And so standeth the case also in the
Lordes supper. For seeing that the
minde of our Lord Iesus Christ is, Luk. 22. 19
that we should keepe it in remēbrance
of him, and to be certified and assured
that he is our meat and drinke: wee
must not come to the table, barely to
eate bread, and drinke wine, but to
shew forth the death, and to be perta- 1. Cor. 11. 26.
kers of the life of our Lorde Iesus
Christ, to be fostered and fed with his
very substaunce, and to feele that wee
are made pertakers of his life. Thus
doth the Lord worke by the vertue of
his holy spirite in these signes which
hee hath appointed, to th'end they
should be effectuell and pithy instru-
mentes.

OF

Of the Lordes supper.

The supper of the Lord is a testimonie vnto vs, that god wil nourish and refresh vs with foode, euen as a good maister of an house studieth to sustaine, and feede such as be of his household. It is a reuerend and blessed memorie of the death of Christ, in celebrating whereof, we shew our selues thankfull for his great vnestimable benefites towards vs, according to these wordes, Do this in remembrance of me It is also (as it were) a cognizance or badge of our religion, whereby we bee seperated and distinct, from Turkes, Jewes, and al other infidels, and by the vtter thereof confesse befoze God and the world, that we are of the number of them, that looke to be saued by the death of Christ. And therefore saith S. Paule: Ye cannot drinke of the cup of the Lord, & of the cup of deuils. Our Lord ordeined his Sacrament to put vs in assurance that by the distribution of his body and bloud, our soules are nourished in the hope of life euerlasting. His body is represented

Luk. 22. 19
1. Cor. 11.
25.

to edifie in the feare of God. 335

ted vnto vs by the bread, & his bloud
by the wine, to signifie that what pro-
perty the bread hath towards our bo-
dies, that is, to feede and sustaine the
in this transitorie life, the selfe same
propertie also his body hath touching
our soules. that is, to nourish them
spiritually. And in like manner as y
wine doth strengthen, comfort and
reioyce the hart of man: euen so his
bloud is our full loy, comfort and spi-
rituall strength.

226

How the true body of Christ must
be received.

Our Lord Iesus Christ whē he
gaue in his supper, the bread &
the cup vnto his disciples, cō-
manding them to eate and to drinke
he said: This is my body, this is my
bloud &c. For it is an vsuall thing to
giue vnto the sacramentall signes, the
names of those thinges which they do
signify. As in this sacrament, y bread
and wine are the signes of the body &
bloud of Christ, and therefore Christ
nameth them his body & bloud. The
like also is to be said of baptisme, cir-
cūcisio, y passeouer, & other sacrifices.

And

Math. 26.
26. 27. 28.

And they are thus called, to the ende we should not depend vpon the signes, that is, on the bread, or on the wine, but being by these visible signes put in minde of thinges inuisible, wee might lifte vp our minde vnto heauen to the thinges signified that is, to the body of Christ which was geuen for vs. and to his bloud which was shed for vs. Now the bodye and bloud of Christ, wee receaue spirituallye by faith, so as outwardly with our bodily mouth we eate and drinke the bread and the wine, and inwardly with the mouth of our soule, that is to say, by faith, we receaue the body and bloud of Christ. For like as with our mouth, we receaue meates to sustaine our body: so likewise by faith in Christ, is his body and bloud which he offered vpon the crosse, made meat vnto vs, to eternall life. For the body of Christ which was geuen for vs, and his bloud that was shed for our sinnes, is our life, or life is thereby purchased to vs, and these do wee receaue by faith, so as thereby Christ doth liue in vs, and we in him. In the supper of our Lord Iesus Christ therefore, wee do not eate bread, and drinke

to edifie in the feare of God. 337

Dynke wyne onely, but his bodie and bloud also: but yet (as it was sayde before) spirituallly by faith, so as the presence of Christ in this supper, is spirituall, as the eating thereof is also spirituall.

227

Howe the body and bloud of Christ
is truly receaved.

The body and bloud of Christe,
is not carnall meate and dynke
for our bodies, but spirituall
meate and dynke for our soules, and
for that cause the Apostle sayeth that 1. Cor. 10.
the olde fathers did eate of the same 3. 4.
spirituall meate, & dynke of the same
spirituall dynke. And yet it must
needes be confessed that this spiritu-
all meate is profitable, not to y^e soule
only but to the body also. For Christ
dyed for preservation both of soule
and bodie. But this benefite of nou-
rishment, is not first receaved of the
body, and throught it passeth into the
soule, for that were monstrous, but
being first receaved of the soule, it
profiteth the body. For as Christ Mat. 15. 11
sayth, That which entereth into the
body

Ro. 8. 11.

bodily mouth defileth not the man,
 but that which commeth out of the
 mouth from the corrupt heart and
 minde. So contrariwise, not that
 good thing that entereth by the body,
 doth profit the soule, but that which
 entereth first by the soule, and is re-
 ceaued by it, profiteth also the bodie.
 For the body and bloud of Christe
 being indeede, the true foode of life,
 (when it is spiritually eaten by the
 soule, thorough the operation of the
 holy Ghost) maketh vs apt to resur-
 rection, and in due time transformeth
 our mortall bodie, to the likenesse
 of his glorious bodie. If the spirite
 of him that rayled Christ from the
 dead, dwell in vs, hee that rayled
 Christ from the dead, shall also quic-
 ken our mortall bodie, because that
 his spirite, through Christ dwelleth
 in vs. Furthermore as the bodie is
 sayde to eate when it receaueth that
 sustenance wherewith y^e hunger ther-
 of is stayde and satisfied, and as it is
 sayde to drinke, when it receaueth
 that liquor wherewith the thirst is
 quenched: euen so our soule is said to
 eate and to drinke, when it receaueth
 that heauely & blessed foode of Christ
 Iesus

to edifie in the feare of God. 339

Jesus crucified, wherewith the hungry and thirstie appetite thereof, that is, the vehement desire of the fauour of God and saluation, is fully satisfied and appeased.

218

The right vse and meaning of the
Lords supper.

When we see the bread and the wine in the Lords supper, we knowe that they be creatures, whereof wee haue beene wont to take nourishment and sustenance for our bodies: but the same doe leade vs to the life of our soules, and giue vs to vnderstande, that we haue no life but in our Lord Jesus Christ. The cause why the wine is added, is to shewe y^e hee hath such vertue in him, as wee need not to seeke any part of y^e things that we want, any otherwhere: but y^e he serueth vs for meate and drinke, & all. Furthermore in comming to the Lords supper we must not thinke to get any thing of god by our owne deserts but to cōfesse y^e we be like wretched dead mē, which come to seke our life out of our selues, & therfore must

¶ 2

be

10.6.55.

be sayne to haue the flesh of our Lord
 Iesus Christ for our meate, and his
 blond for our drinke, and all thinges
 in him which we want in our selues.
 And the Sacramentes serue not to
 puffed vp with any presumption, but
 to make vs walke in humblenesse: &
 our coming to them is & God should
 warne vs of our sinnes, to be touched
 with them in good earnest. And wee
 must not acknowledge our selues sin-
 ners with the mouth onely, or slight-
 ly and by way of ceremonies: but we
 must haue our heartes wounded in-
 wardly with greife that we haue of-
 fended, and feele how dreadfull gods
 wrath is, to the end we may be sorry
 in our selues, and not haue any rest til
 he haue shewed vs, where we shal find
 it, that is to say, in our Lorde Iesus
 Christ. And when we come to the ta-
 ble of our Lorde, we must take heede
 that we be so grounded in our Sani-
 our Iesus Christ, as that forsaking
 all the fonde illusions of Sathan, and
 all the deceites that he setteth befoze
 vs, to turne vs away from the grace
 of god, we may embrace our Lord Je-
 sus Christ with & merits of his death
 and passion, assuring our selues & it is
 he,

1. Cor. II.
 27.28.

to edifie in the feare of God. 341
he, in whom wee haue the full perfo-
mance of righteouſnes and ſaluation.

229

How we ought to be prepared to the
table of the Lorde.

WE muſt not come vnreuerent-
ly to the table of the Lord, nor
thruſt in our ſelues: for ſuch
ſacriledge ſhal not eſcape free. But ſo
oft as the holy ſupper is prepared for
vs, we muſt know that we are put in
minde of our weakenesse, and þ God
will helpe our infirmities. And al-
though this is done when the Goſpel
is preached vnto vs, when we pray &
make ſupplications, & when we reade
at home in our houſes, or heare anie
matter for our ſaluation: yet the ſup-
per is a ſpeciall witneſſe to vs, that
our God helpeth vs, and when wee
are (as it were) in the midd waye,
it ſerueth to make vs goe on for-
warde, to diſcuss vs ſtill to our God.
The Supper of the Lorde is alſo to
correct and make an ende of ſuch
thinges as are yet out of frame. For
it were nothing to beginne in vs, vn-
leſſe God continued to make vs feeble

2. Cor 3.5

P 3

his

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his grace, of the which wee haue a good certaintie in the supper: and therefore woe will be vnto vs, if wee come and pollute this holy Supper which is giuen for vs for an ayde of our saluation. For the which cause

1. Cor. 11.
28.

we haue neede to bee well ground-
ed in faith, repentance and loue, that
we may be partakers thereof. And
because we cannot chuse, but knowe
well enough what weakenesse and
feeblenesse there is in vs, and that
wee haue not all that were requisite
for vs, let vs pray to God to streng-
then vs, and to aduance vs, and in-
crease our faith and hope, which we
haue to euerlasting life, let vs go thi-
therwarde as fast as may be, and al-
though we are not able to do it of our
selues, yet if we pray vnto God in
the name of his sonne, hee will not
sayle to helpe vs.

10. 15. 5.

10. 16. 23.

230

Faith is the mouth of the soule
whereby Christ is eaten.

That faith is the mouth & means,
whereby onely wee receaue and
eate Christ to saluation: it may
easily

easily bee proued by Christs owne
 wordes in the holy Scripture. For
 our Sauour Christ vseth these
 wordes indifferently, and as of one
 force and signification. To beleene
 in him, to eate him, to drinke him,
 to come vnto him, and doth attribute
 to euerie of these, one and the same 10. 6. 29.
 effect. To beleene in Christ is the 33. 35.
 proper worde, to eate Christ or to
 come vnto him are Metaphozes and
 figuratiue speeches, but all of one
 force I am the bread of life (sayeth vers. 33.
 Christ) he that commeth to me shall
 not hunger, and he that beleueth in
 mee, shall neuer thirst. He saith, hee
 that commeth to mee, shall not hun-
 ger therefore to come vnto Christ is
 to eat Christ. Againe he saith he that
 beleueth in mee shall neuer thirst,
 therefore to beleene in Christe is to
 drinke Christ. To eate and to drinke,
 are meanes to take away hunger and
 thirst, but to come vnto Christ, and
 to beleene in Christ (as Christ him-
 selfe saith) doth take away hunger &
 thirst: therfore to come vnto him, & to
 beleene in him, is to eate him & drinke
 him. Christ attributeth þ same effects
 & fruits to thē which beleene in him,

verſ. 54.

verſ. 40.

that he doth to them that eate his bo-
die and drinke his bloud: therefore
by eating and drinking, he meaneth
nothing but beleenuing. His wordes
be theſe, lo 6. He that eateth my fleſh
and drinketh my bloud, hath eternall
life, and I will raiſe him vp at the
laſt day. Again he ſaith in the ſame
chapter: This is the will of my Fa-
ther that ſent me, that euery one that
ſeerh the Sonne, and beleueth on
him, ſhould haue eternall life, and I
will raiſe him vppe at the laſt day.
Who ſeerh not heere, that Chriſt at-
tributeth the ſame force to beleenuing,
that in the other verſe hee did to ea-
ting and drinking, and therefore v-
ſeth the wordes indifferently, as bee-
ing of one meaning. Therefore by
Chriſtes owne wordes to beleue in
Chriſt, is to eate Chriſt.

230

Of the preſence of Chriſt in the
ſupper.

Chriſt our Lord is indued with
a true and natural humane bo-
dy the truth & ſubſtance wherof
is not taken away by the glorification
thereof,

thereof, after the resurrection, as the
 holy scriptures and the articles of our
 faith do plainly declare, for they teach
 vs in expresse words that there is a di
 uine and humane nature of Christ, to
 be acknowledged and confessed in one
 and the same person, so that there bee
 no confusion made of the diuine & hu
 mane natures of Christ, & neither of
 them taken away of vs For although
 Christ were then in heauen when hee
 liued vpon the earth and was in this
 life, and now also when he is gone vp
 into heauen, is neuerthelesse present w
 the faithfull vntill the end of þ world,
 yet the scriptures teach vs, that there
 by it is not to be concluded that þ hu
 mane nature was then corporally in
 heauen, when it was fastned vpon the
 crosse, no moze then it is now present
 vpon the earth when it is in heauen:
 & also that the vnity of person remay
 ned vnderiued, because that the pro
 perty of the natures remaining, cannot
 seuerer or part the same. In the meane
 season it is known to al the faithfull þ
 Christ together and vnseparable true
 God and man, suffered in that part, in
 þ which he was subiect vnto suffering
 that is, in his flesh and bloud, and that

Ph. 2. 7.
 Heb. 2. 17

Io. 3. 17

Ma. 28. 29
 Io. 14. 18.

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he suffered nothing in that parte, in which he could not suffer, as namely in spirit or Deity. Notwithstanding (because of the abiding properties of 2. natures) yet no man saith, y^e Christ is deuided into 2. persons: althoughe therefore Christ verye G D D and man, remain in one and the same person: It therefore followeth not, that the body of Christ, aswell as the diuinity is in this earth, and in al places: for the humane nature reteyneth his property in Christ, therefore he is not corporally in, or with the bread: & yet neuertheless, we haue not a supper without Christ. For the same Christ which is corporally at the right hand of God, and according to his humane nature is not present in this earth: y^e very same Christ wholly as the true son of righteousness, is present in the supper by his spirit, power, life, & working, I meane in the congregation of the faithful, & in their hearts which celebrate & receaue y^e supper with true faith.

Act. 1. 11.
Mat. 26. 11

231

Christ feedeth vs with his substance,

Our

Our Lord Iesus Christ did not
 onely become mortall man like
 vnto vs in all things, (sinne only ex-
 cept.) to be a brother in deed to al the
 that ioine themselues to him in faith Heb. 4. 15
 but also he nourisheth vs with his sub- 1o 8. 55.
 stance, he is our head, and we must Eph. 2. 22.
 draw our life from him, through the & 4. 15.
 vertue of the holy ghost. He hath ge-
 uen vs a witnesse heereof in his holy
 supper, which we haue, as a most cer-
 taine pledge: and therefore as often
 as we come to this table, wee ought
 to be confirmed in this, that our lord
 Iesus Christ is made one wth vs, and
 we can neuer be separated from him.
 That if he be rich we shal not need to
 feare pouerty, if he be strong, we shal
 not need to feare weakenes if he bee
 righteous of God, we shal not need
 to feare our sins, if he be the wisdom
 of God, we may boldly come vnto him 1. Cor. 1.
 to be made new creatures Moreover 3o. & 24.
 our Lord Iesus Christ doth witnesse, & 2. 7.
 that he receiueth vs to him, and will
 haue vs fed with his owne substance
 and therefore let vs beware that we
 come not to this table, vnlesse wee
 haue this remembraunce whereof the
 Apostle speaketh. the second to Tim. 2.

Ma. 11. 19
& 17. 30.
31 & c.

For first of al this is required that we be instructed in the worde. And yet it is not enough for vs to be instructed, but it must be forcible in vs, and wee must consider y if we come to it daily it is a study to exercise our selus with all the daies of our life: & let vs take diligent heed, that we present not our selus to receaue the supper of our lord Iesus Christ, vnlesse we haue this before our eyes, y is, vnles we behold y sonne of God, which made himself vterly of no reputation for vs, & suffered most shamefull reproch, and that he went down euen to the lowest and bottomlesse pit of damnation, and from thence was exalted into glozy, that in the end we might be receaued to him.

252

Against the reall presence in the
Sacrament.

Our Lorde Iesus Christ in his last supper gaue bread vnto his disciples, and bread he himself did eate, and not his owne body. For the eating of Christs body hath a promise of remission of sinnes. Christ eating the sacrament, had no remission
of

of sins: therefore Christ did not eat
his owne body. Furthermore we are
taught in the scripture, that Christ is
risen ascended into heauen, and sit-
teth on the right hand of the father,
all the which is spoken of his natural
body: therefore it is not on earth in-
cluded in the sacrament. I came out
from the father (saith Christ) & came
into the worlde: againe; I leaue the
world and go to the father: the which
comming and going he ment of his
naturall body, therefore it is not now
in the world. One selfe same nature, re-
ceaueth not in it selfe any thing that
is contrary to it selfe, but the bodye of
Christ is an humane nature distinct
from the deity, and is a proper nature
of it selfe: therefore it cannot receaue
any thing that is contrary to that na-
ture, and varieth from it self. But bo-
dily to be present, & bodily to be absēt
to be on earth and to be in heauen, &
all at one present time, be things con-
trary to the property of an human na-
ture: therefore it cannot be said of the
humane body of Christ that the selfe
same body, is both in heauen and also
in earth at one instant, either visibly
or inuisibly.

Ma. 26. 28

Ma. 28. 6

Luk. 24. 6

Io. 16. 28

Act. 3. 21.

The wicked do not eate the body
of Christ.

The Doctors and teachers of the
Romish church, among other
their blasphemous errors and
peruerse doctrines, do strue for, and
perswade men to that carnall eating,
in the sacrament: with which (as they
themselues confesse) damnation may
be ioyned. For they (directly against
Christs owne words) do affirm, that
the very wicked men and horrible
sinners, as Judas and such like, doe
eate in the sacrament, the very reall
and naturall body of Christ as fullye
as Peter, or any other saint of God,
or other faithfull Christian hath done
or doth. The which doctrine of theirs
as it is reprochfull to the body & bloud
of Christ, so is it also plainly against
that, which Christ himselte teacheth
in the 6. of Iohn. For there hee sayeth
thus, He that eateth my flesh & drin-
keth my bloud, abideth in me, and I
in him. As the liuing father sent me,
and I liue by the father, so he that ea-
teth me, shall liue by me. But the wi-
ked and naughty persons, abid not in
Christ, nor liue by him, therefore sin-
full

Ver. 56.

to edifie in the feare of God. 350

ful, wicked & faithlesse persons do not
eate Christ nor drinke his bloud. In
the same ch. Christ saith further, who
soever eateth my flesh and drinketh
my bloud, hath eternal life, &c, But y
wicked haue not eternal life by christ
nor shalbe raised to life, but to eternal
damnation: therefore it is a false and
a wicked doctrine, that Judas and
such other naughty persons, do eate y
very true, reall, and naturall body of
Christ, for if they did, then should they
be pertakers of those benefitts which &c.
Christ (truth it selfe) promisseth to thē
that eate him.

Ver. 54

Io. 6. 48.

234

The agreement of the Popishe doctrine with the Apostles.

The Doctrine of the Apostles is,
that Christ is not onely God e-
ternal with the father, but that
he is man also, taking flesh of y ble-
sed virgine in al things like vnto vs,
sin only excepted, and that in his hu-
manity, he is now ascended into hea-
uen & sitteth perpetually at the right
hande of the Father. But the doc-
trine of the Church of Rome, tel-
leth vs that the humanitye of Christ,
and

Phil. 2. 7.
Heb. 2. 17
Act. 1. 11;

and his very naturall body and blood, are really and carnally not in heauen alone, but in ten thousand places also vpon the earth at one instant, & which property is peculier to God alone. For nothing but God can be in mo places but one at once, as the whole scriptures do declare. The doctrine of the

Ro. 3. 25. Apostles is, that Christ is by GOD

1. Io. 2. 1. appointed to be our onely Mediator,

Col. 1. 20 reconciler, aduocate and intercessor,

to make attonement between GOD and vs, so often as our sinnes shall seuer vs from him, and that to that ende he sitteth now at the right hande of GOD, that he may appeare before him for vs. But the popish doctrine putting Christe out of office, doeth teache, that we haue an infinite number of mediators and intercessors, to procure vs fauour, and to make re-

Act 10. 43 conciliation betwene God and vs: we

Ier. 31. 34. are taught by the Apostles that christ

Rom. 3. 25 is our onely redeemer and sauiour and

Col. 1. 14, by the price of his blood hath purcha-

sed for vs, full and perfect remission of sin. But the Romish doctrine is, & we haue remission of sin not onely by Christ, but by & merits & prayers of saintes. by masses pardons by purgato-

to edifie in the feare of God. 353

27, & such like, matching the vaine deuises of men, for the remission of our sins, with y^e blond of the sonne of God y^e most excellent price of our redempti-
on. The Apostles teach vs that Christ is our onely high priest. For euen ac-
cording to the order of Melchiza-
dech, that with once offering of him-
selfe, hath made perfect for euer all
them that be sanctified. But the Pa-
pistes would make vs beleue, that
Christ hath a state of priesthood suc-
ceeding him, which must daillie and
continually, offer the very naturall
body and blond of Christ, to God the
Father, for the remission of the sins
of the quicke and of the dead. The
doctrine of the Apostles is, that christ
is the onely Maister and teacher of
his church, and in his holy word hath
deliuered vnto it all truth: but the
church of Rome perswadeth men to
beleue, that Christ hath not deliue-
red vnto vs all truth, but that there
be many articles of necessitie to be
beleened which are not contained in
the scripturs. We are further taught
by the Apostles, that Christ is the
onely head of his church, and the ru-
ler and gouernour of the same: but
the

He. 10. 14.

10. 3. 7.

10. 14. 26.

10. 16. 13.

1. Cor. 11. 3

Eph. 5. 23.

1. Cor. 3.
11.

the Papistes woulde perswade vs, that the Pope and his Successors are the heads of the church of Christ. So likewise the Apostles teach vs that Christ is the onely foundation and grounde of his Church whereupon it resteth and is stayed: and the Papistes teach vs, that Saint Peter and his successors bee the foundation of the Church, and that hell gates shall not preuaile against that Church that is builded vpon that foundation.

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We are vtterly blinde by our nature.

1. Cor. 2.
14.

Certaine it is that all our senses are so weake, that wee shall neuer be able to comprehend one worde of that which God speaketh vnto vs, except he enlighten vs by his holy spirite. For the naturall man perceaueth not the things which are of God: they are too high and profounde for vs. But wherof cometh this default and blindness, but from our owne corruption and wickednesse? For it is most certaine and true,

to edifie in the feare of God. 355

truz, that the veritie & truth of God
in it selfe, and in his owne nature
is easie ynough, it is not darke and
obscure, but plaine to be vnderstood.
And therefore if we will behaue our
selues in such sorte, as that **G D D**
may make vs to profite in his word:
we must then be humble and obedi-
ent and little in our owne eyes. For
it is not for naught, that he promi-
seth to teach and instruct such as are
humble. Let vs not then trust to
our owne wit. Let vs not come to
the hearing of his word with such an
hautinesse and presumption in vs, as
to thinke wee are of sufficient capa-
citie to iudge of that which shall bee
sayde: but rather let vs desire of
God, that he will open our eyes, that
he will reach out his hande to leade
vs: and let vs confesse, that wee are
not of such dexteritie of wit, to pro-
fite vnder him in his schoole, except
he bestowe it vpon vs. When this
humilitie shalbe in vs, wee neede not
doubt, but the worde of God shall be
easie vnto vs, and that we shall knowe
& vnderstande, whatsoeuer is therein
deliuered vnto vs, necessarie for our
saluation.

Ps. 34. 18.
1. Pet. 5. 5.

Io. 15. 5.
2. Cor. 3. 5.

The

The word of God is of great vertue,

- ~ **T**he word of God is mighty in operation, that is to say, it hath in
 Heb. 4. 12. it force and vertue, able to subdue all
 enemies, and bring vs in obedience
 vnto Christ. This vertue of the
 word S. Paule notably setteth out to
 the Corinthians, magnifying his A-
 postleship by this meanes: our wea-
 2. Cor. 10. pons (saith he) are strong by the po-
 wer of God, to cast downe holdes,
 wherewith we ouerthrow imagina-
 tions, and euerte high thing that is
 exalted againste the knowledge of
 God, and bring into captiuitie euery
 thought to the obedience of Christe,
 and haue ready vengeance against all
 disobedience, howsoener a man mag-
 nifie him selfe: or exalt him selfe, in
 which arrogancie of spirite hee see-
 meth (as it were) buried in sinne, and
 his heart hardened against the grace
 of God, yet let him heare this worde
 of God, and let it often fall into his
 Ier. 3. 29. eares, for it is as the Prophet saith,
 a hammer which breaketh the stone
 in peeces, and is able in the power of
 God,

to edifie in the feare of God. 357

God, to mollifie his heart : or if the sinner be suncken downe so deepe, that he will not rise, it will crush him downe deeper, that he may perish in sinne : and so God saith to his Prophet Jeremie : I will put my words into thy mouth, and it shall be as fire, Ier. 5. 14. and this people shall be as wood, and it shall deuour them. And this is it S. Paule expressly witnesseth, to be the onely meanes to glorifie God, to preach the truth of his word vnto all : for so (saith hee) we are alwaies a sweet sinelling sauour of Christ vnto God, as well in those that perishe, as in those that be saued, to the one a sa- 2. Cor. 2. uour of life vnto life, to the other of 16. death vnto death.

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The cause why the worde of God is despised.

BEcause the word of God is simple, and teacheth vs not high and excellent thinges in the opinion of the world : for this cause it is despised, and men make no account to follow the way which it teacheth : thinking it a great dishonour
co

to be confoꝛmable to the same: and that they should be scarce woꝛthy to liue. Likewise men persecute, at all times those that followe it, as wicked, and esteeme them vnwoꝛthy of life. But those which despising the woꝛde, seeke out thinges which are in pꝛice with the woꝛlde, and follow them, are reputed honest men, and are placed alwayes in the most honorable place amonge woꝛldlings. Which is the cause that they thinke themselves to be in good estate, and of such foꝛce, as they shall neuer perishe. Wherein they deceaue themselves, foꝛ seeing the woꝛde of God is our wisedomme and vnderstanding, and that he which doeth the thinges appointed by the same shal liue: it followeth that without this wisedomme there is nothing but death.

Deu. 4. 6.
Leu. 18. 5.
Mat. 22. 32
Mar. 12.
27.

238

It is not for vs to knowe the times and seasons which the father hath put in his owne power.

By

BP the woorde of God wee are taught and instructed that the day of the Lorde shall come vpon vs as a theefe in the night. When the light of the trueth is taken away when the heart of the good man of the house is at rest, and his eyes are darkened, that they cannot see: and all his senses drowned in worldly pleasures. When wee care for nothing that is godly, when we saye peace and rest: then will the sonne of man come to iudgement, then shall destruction sodainely fall vpon vs. Therefore let vs be readie for in the houre that wee thinke not, will the Sonne of man come. Of that daye and houre knoweth no man (sayeth our Saviour Christ) no not the Angelles which are in heauen, neither the sonne himselte but the Father. What may wee thinke then of them that write Bookes and Almanackes, and say and teach expressely that such a yeare, and at such a time, Christe shall come, and with these speecches fraye and mocke the worlde? Let men know that they are but mortall, and that by nature they are vterly blinde. God hath giuen vs know-
ledge

Act. 1. 7.

1. Thes. 5.

2.

Mar. 13. 32

360 Fruitefull instructions.

Luke. 21.
25.

Esa. 13. 10

Eze. 32. 7.

Ioel. 2. 31.

& 3. 15.

Math. 24.

29. & 42.

ledge in measure : we can not know
asmuch as we would . Let vs know
that which is fitte for vs, and speake
that that is lawfull to be spoken. Let
vs thinke vpon the commandements
of God to followe them : and not
search into his workes , to be curi-
ous in them, for he that is curious
in searching the maiestie of God , o-
therwise then he hath reuealed in his
word, shall be oppressed and confoun-
ded by his glory. Thus much we may
well know, that the Lorde will come,
that all flethe shall appeare before
him : that the worlde, the heauen and
the earth, the Sunne and the Moone
shall haue an end : that the day of the
Lord shall come sodenly, as a theefe in
the night . This warning God hath
giuen vs, that we should not be taken
vnawares , but that we repent, and
stand in readinesse continually wat-
ching and praying euery minute of an
houre, that we may be caught vp in-
to the cloudes to meete our Redeem-
er.

to edifie in the feare of God. 361

The Sonne of God shall come
downe with maiesty from hea-
uen: the Trumpet of God shall
sonnde, and be hearde from the one
end of the heauen to the other: Then
shall he be y iudge ouer al flesh. Then
shall hee shewe himselfe to be king of
kinges, & Lord of Lordes. Then shall
he not come in humilitie, meekenesse
and mercye: but with dread & terroz
of iudgement, and iustice. Not with
12. pooze Apostles: but with so many
thousande Angelles to attende vpon
him. Not in the preaching of the gos-
pel, and calling sinners to repentance
but in the sound of a trumpet, wher-
with all the corners of the earth shall
be amazed. Then shall hee not saye,
Come vnto me all ye that labour and
are heauie loaden, and I will refresh
you: I am sent to the lost sheepe of the
house of Israell. He shall not say Fa-
ther forgive them, for they know not
what they doe: but he will saye, you
haue beene ashamed of mee and my
woorde before men: therefore now wil
I be ashamed of you before my hea-
uenly Father. Then shall they that
despised the woorde of God, knowe
what they despised: and the blasphe-

Mat. 11. 28

Mat. 15. 24

A

mers

mers shall reape the fruite of these blasphemy. Then the carelesse Shepheard and idle Minister, which hath not to his power fedde the Lordes sheepe, but neglected them and left them at al aduentures: which following the lustes of his owne heart, hath betrayed his flocke, and giuen them to be a pray vnto the wolfe, shall receaue a iust recompence for his treason. Then the aduterer, oppressour, and vniuer, shall haue their life layde open befoze them. They shall see him whome they pearced thorough. They shall see his sworde readie drawne to slaye all his enemyes and shall fall downe for feare of him that sitteth vpon the throne. But the hearts of the righteous shall reioyce. They shall lift vp their heades, & see him in whom they haue trusted. Then shall they say. This is the day which the Lorde hath made, let vs reioyce & be glad in it. Let vs reioyce vnto the Lorde: let vs come befoze his face with praise, let vs sing loud vnto him with Psalmes. Such shalbe the state and countenance, & honoz, & maiestie of our God, when he shal come down from heauen for our deliuerance.

Christ

Reu. i. 7.

Ps. 118. 24

Christ is the Apostle and high Priest
of our profession.

IF we be Christians we must learn
to professe no other teacher, nor
no other Saviour but Iesus
Christ onely. We must beleue and
also speake, that Christ is both our
wisedome and our iustification: that
his worde is ours, his doctrine is
ours: his wisedome is ours: and that
wee professe not one tot, or one title
wherof he hath not beene an Apostle,
vnto vs: and whosoener hee bee, that
teacheth vs other thinges then what
Christ hath taught vs al, he is not of
our professiō, nor of our brotherhood:
and more then this, wee are sure hee
teacheth nothing but vaine illusions
& imaginations of men; for all trea-
sures of wisedome and true know-
ledge are hid in Christ. And seeing
it hath pleased him to be our Apostle,
who is y son of God, the brightnes of
his glorie, the ingrauen forme of his
person, the heire of all thinges, the
maker of heauen & earth, far greater
then Angels: how vnhankful be we,

1. Cor. 1.
30.

Col. 2. 3.
Heb. 3. 1.
2. cor. 4. 4.
Col. 1. 15.

if his doctrine be not our profession,
and howe vnwise be we, if wee will
change him eyther for any other, or
else for all other. Whatsoeuer glo-
rious names they bring of Fathers,
Doctors, Counsellors and such like
boasting wordes, wee neither knowe
them, nor their names: if they bee
ministers of Christ vnto vs, their
feete are beautifull, and their names
are honorable: if they be their owne
ministers, we knowe them not, nor
all their glorie: if they saye, they be
teachers, wee may well say againe,
they are but Phariseis that will be
called Rabby. We haue no teachers
but one, and that is Christ, and he is
the Apostle of our profession.

Esay. 52.7

Mat. 7.23.

Mat. 23.8.

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The feare of God is true
wisedome.

IF wee desire to fulfill the will of
God duely and in such sort as our
life may be agreeable vnto God:
we must beare him all reuerence, and
seeke to be vnder his hande, vnder
his guide and direction: wee must
seeke to doe him homage as our so-
ueraigne

Deu. 6.13

&. 10.12.

to edifie in the feare of God. 365

neraigne King, we must seeke to dedicate our selues vnto him as our creator, we must seeke to honour him as our Father. When this affection and desire shall be in vs, then haue we the beginning of the whole lawe, and of all righteousness: and that is the cause why it is sayde, that the true wisdom is the feare of God. And when we will knowe whether we haue profited in the worde of God, we must examine our heartes to make the tryall thereof, to seele if we haue such a zeale and desire, that God bee honoured and glorified of vs. For if there bee such a feare in the heart, the fruites thereof will appeare, both in our handes, and in our secte, and in all the partes and members of our bodie. So that they which boast themselves of the feare of God, when their life is loosed to all wickednesse, their owne tongues tell them they lye, and they shewe full well, howe impudent and past shame they are, when they vaunt so much of the feare of God. To serue God aright, it behooueth that our heartes be wholly giuen ouer to him, it sufficeth not that in outward ap-

Ioshua. 24.
14.

Pro. 1.7.

pearance, wee haue all the vertue that a man might imagine, except such an affection, and inwarde desire of the heart goe before. The feare of God is no hidden and idle thing, although it be in the heart of men, yet must it appeare and shewe it selfe in their life. For it is the heart, whiche governeth both the handes, and the feete, and all the other partes and members of our bodie. Wee must therefore learne to shew by effect and experience, that we feare God, by ordering our whole life, according to his will.

2, 2

The faithfull are more contented with a little, then the vngodly with their aboundance.

The holy Ghoste by the mouth of Salomon willing to leade vs to sobriety, contentation, softnesse and goodnesse, to reuerence and obedience towards God, vnto peace, vnicie and amitie, towards our neighbours, teacheth vs that a little is better with quietnesse then great reuenues without equite.

Pro. 16. 8. Wherein

to edifie in the feare of God. 367

Wherein hee agreeth with the say-
ing of the Prophet Dauid. A small
thing (sayeth he) that the righteous
hath, is better then great riches of
the vngodly. Abraham being in the
lande of Canaan as a stranger, was
not after outwarde appearaunce to
be compared in worldly wealth with
the Kinges and Princes of the
earth: but the little hee had in re-
spect of them, was better then their
great abundance: for he was con-
tented and had ynough, and posses-
sed in a sounde conscience, (without
doing any wronge to any man) that
which he had, and finally obteyned
the great heauenly riches, which he
looked for. Contrarily the great
men of the earth aspiring continu-
ally vnto greater riches, hauing nei-
ther contentation nor ynough, but
hauing committed much wrong and
violence, and beeing at continuall
strife, in the ende perished most
miserablye. Sodome is a fearefull
example thereof. Poples did so
vnderstande it, when he denied to
bee the sonne of Pharoes daughter.
Elisha and the widowe which non-
rished him prooue it true. For the

Ps. 37. 16.

Heb. 11. 10

Ge. 18. 20.
& 16. 24.

Eze. 16. 49

Heb. 11. 24

1. Kin. 17.

10.

Luke. 12.
& 16.

reprooing and condemning of wicked riches, we may bring examples out of Saint Luke. And for the time present, wee may see, if wee haue eyes, that the poore which are contented with a little, liue more at their ease, then they which aspire vnto greater riches. For the poore worldlings and carnall minded men which thinke they serue for nothings but to heape vp riches, are in a most miserable state: because that first of all they are neuer contented, but doe murmur and grudge, euen against God, who seeketh to kill them, as they imagine in their fantasie, and as by impaciencie they dare spue out. Secondly they liue in an euill conscience: for being discōtented with their pouertie, they perswade themselves that riches are common, and that they may take them where they finde them: and in deede where they are not seene, they pill, poule and steale what so euer they can meete withall. Wherefore let vs followe our Lorde take heede, and beware of couetousnesse: lette vs not laye our treasures hypon earth, but make our treasures in heauen: And as S.

Luk. 12. 15
Mat. 6. 19.
2. Cor. 8. 7.
& 9. 6.

Paule

to edifie in the feare of God. 369

Paule teacheth vs, let vs help the necessity of the poore, and let our conuersation be without couetousnes &c. Thus doing, wee shall possesse our goods in righteousnesse, the which as concerning our present purpose, consisteth in this, that we put our trust in the prouidence of God, and that wee be good and faithfull stewardest of the riches that hee hath committed vnto vs. In this manner whē we shal haue but a litle after the feeling of the flesh it shall better profit, then if we did otherwise possesse great wealth. For they that are rich without righteousnesse and equitie, shall perishe with their goodes.

Heb. 13.5

Mar. 10.

22.23.

243

Three marks of a christian souldier.

It is especially required of a christi-
an souldier, to reioice in the mercy
of God: to be seruent in prayer, & to
geue thanks to God in all things: the
heathens which haue no part in the
kingdome of Christ, are thankful for
their life and liberty, wealth, glorie
and worldly prosperity: But Christi-
ans ought to be thankfull in persecu-

tion,

- tion, in thraldome, in aduersity, in shame, in misery, and death it selfe. Who would think that a Lyon, which by nature is fierce and cruell shoulde
- Iud. 14. 8.** yeld forth hony: yet Sampson found honye in the bodye of a Lyon: Io-
- Ro. 8. 28.** nas was swallowed by of a whale & yet not hurt. We knowe (saith the Apostle) that al things worke together for the best vnto them that loue God. The Apost. reioiced in their persecution that they were counted worthy to suffer rebuke for Christs sake. And in speaking of this perfection in y godly saith, we reioice vnder the hope of y
- Ro. 5. 2. 3.** glory of God: Neither that onely, but also we reioyce in tribulation & who hath not heard of the patience of Job his cattel were drinen away: his houses consumed with fire: his children slaine, his bodye stricken with a scurffe his wife loathed him, and his freinds forsooke him And yet in all these miseries he fretted not, but patientlye sustaining his aduersity. The Lorde (saith he) hath geuen, & the Lorde hath taken it: blessed be the name of y lord.
- Iob. 13. 15** And again, though he slay me, yet will I trust in him. What are wee then that are neither thankfull for riches,

to edifie in the feare of God. 371

noꝝ foꝝ health, noꝝ foꝝ our pleasures,
noꝝ in the aboundance of all thinges?
which abuse the good giftes of God,
to dishonoꝝ him who hath geuen them
vnto vs. The earth is the Loꝝds, and
all that therein is: the woꝛlde and
they that dwell therein. He openeth
his hande and filleth all thinges li- Psal. 89. 11
uing with his blessing. Let vs looke Psal. 145. 16.
vp into the heauens, There is GOD Ier. 1. 17.
the Father of lights, from whom eu- Col. 2. 3.
ery good and perfect gift commeth.

There is our redeemer Iesus Christ
in whome are hid all the treasures of
wisdomme and knowledge. When we
see how mercifullly and abundantly
the Loꝝde hath dealt with vs in
thinges concerning this life: Let vs
consider with our selues, howe many
good men and faithfull seruants of
GOD lacke the same, and haue not
receaued these blessings in such mea-
sure, as wee: In all these thinges
GOD speaketh vnto vs, and shew-
eth that hee is the giuer, and that we
haue them at his handes, and there-

foꝝe that we vse them well, and
not be vnthank-
full.

Wee

We must not hide our talent in
the ground.

When we shall attaine vnto the
light of the trueth through the
might of Gods spirit, in any accep-
table measure: we must not holde fast
this treasure (as it were) lockt vp in
a chest: But we must communicat the
graces of God vnto others: & Doe the
best we can to draw on the miserable
ignozant people, to the seruice of god:
and to cary about with vs the Doctrin
to publish it to all men, when as it is
comitted vnto vs as a treasure, & to
bestow the gift which we haue recea-
urd, vpon our neighbours, according
to that measure of faith which GOD
hath geuen vs. Wee must not neglect
those whom we might winne, but we
must gather as much company to the
Lord as we can. For we shal not need
to feare that our blessing shalbe dimi-
nished (as the case stādeth in an earth-
ly inheritaunce, the which when it is
deuided into many partes, euery one
hath but a little:) For as for the hea-
uenly inheritaunce, we are very well
assured that we lose nothing, neither
diminish

1. Pe. 4. 10
Psal. 119.
17 I. 172.

Ro. 14. 29

to edifie in the feare of God. 373

Diminish any part of our right, when we draw many of our neighbors, yea an infinite multitude, they al do encrease our glory and ioy. When God calleth vs vnto him, he goeth not to worke by portions, as things either encrease or decrease in this worlde: but we shall haue so much, that (as I said before) our saluation shall bee so much the more encreased, and our glory augmented, when we haue gathered a multitude to our God,

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How Sathan hath bewitched
the Papists.

The Diuell hath bene no lesse enuious, and hath no lesse preuailed in these latter daies, then hee hath done in times past. For now also hath he made many men to set forth the imaginations of their owne heartes, and hath bewitched many to followe their damnable wates, whereby the way of truth is blasphemed, and for their owne traditions, he hath made the word of the Lordie Iesus to be of none effect, this worke hath he wrought (as we may see) among the Papistes. For whereas Christ hath taught vs
to

Io. 4. 23

Ma. 26. 27

1. Cor. 14.

19.

1. Cor. 10

27.

Heb. 13. 3

to worſhippe in ſpirit and trueth, to
 drinke the wine in the ſacrament of
 his body and bloude, to praye in a
 knowne tongue, to eate of any meates
 without ſcruple of conſcience, to uſe
 holy matrimony in all eſtates, as a
 remedy againſt ſinne: yet as though
 Chriſt were no prophet vnto vs, they
 haue abrogated theſe his lawes, and
 made other contrary of their owne.
 This our eyes haue ſcene, and our ea-
 res haue heard. and whether they wil
 or no, they muſt needes confeſſe it:
 Yet notwithstanding they flatter
 themſelues in a maruelous madneſſe,
 and doing all thing contrary to the
 Lord Jeſu, they ſay ſtill they cannot
 erre: but they ſhall one day ſee and
 know, that Chriſt is the onely Pro-
 phet of the newe teſtament: and
 bleſſed be the Lorde, who hath made
 vs this day to belceue it: and while
 yet the day of health and acceptable
 time is, to hearken onely vnto him,
 and reſuſe all the vaine inuentions
 of men.

246

The doctrine of the Papiſtes repug-
 nant to the ſcriptures.

¶

to edifie in the feare of God. 375

WE are taught by the Scriptures that Christ is ascended into heauen, and sitteth on the right hand of **GOD** the father, and from thence and no place els, he shall come to iudge the quick and the dead: yet contrary to this article of our faith, and contrary to the nature of Christs humanity, if we beleeue not that Christ euen in his flesh, is still in earth with vs, yea and that in a thousand places at once, the church of Rome will pronounce vs detestable heretickes. The scripture teacheth that we haue redemption and iustification by faith in Christs blood onely, without the helpe of our owne vertues and good workes. For S. Paule saith: Therefore wee gather that a man is iustified by faith without the deeds of the Law. And to the Ep. Col. 3. 1
We are iustified by grace, and that not of your selues, it is the gifte of Ro. 3. 18
Eph. 2. 8.
9
God: not of woorkes leaste any man should boast. And yet if we beleeue not that our workes do help vs to our iustification and remission of sins, the papists wil condemne vs as heretiks. The Scriptures sayth, Thou shalt make thee no grauen image, neither Ex. 20. 4.
shalt

He. 10. 14

Ma. 26. 27

shalt thou bow downe to worship it.
 The church of Rome saith it is godly
 to haue the church ful of images, and
 to kneele downe befoze them, to sette
 vp candels vnto them, and with in-
 cense to honoz them. The scriptures
 teach vs that Christ by once offering
 himselfe on the crosse, made perfecte
 for euer all them that be sanctified: &
 yet by the Church of Roome are they
 horrible heritickes, that say there is
 not dayly sacrifice propitiatory for
 our sinnes in their Masse. The scrip-
 ture saith in the vse of the Lords sup-
 per, Dzinke yee all of this. The Pa-
 pists say it is heresie to affirme that
 the laye people shoulde dzinke of the
 Lords cuppe. Moreover our Saut.
 our Christ instituted a sacramente of
 thankesgiuing (as he saith) doe this
 in remembraunce of me. They make
 it a sacrifice propitiatorye for the
 quicke and the dead, hauing not one
 sillable of Gods word for the same.
 Christe gaue breade, they say there
 is no breade. Christ gaue wyne,
 they saye, the substance of the wine
 is cleane vanished away.
 Christ sayd when he gaue bread, this
 is my body, and when he gaue wine
 this,

to edifie in the feare of God. 377

this is my bloud: they say when the one or the other is giuen, that it is both the bodie & bloud. I omit their mixing of diuerse corrupt doctrines, their vnfruitfull and dangerous ceremonies. I omit þ they haue made it a common marchandise, to buye soules out of purgatorie, and howe they haue made of this heavenly myracle, a perpetuall matter of idolatrie, by leading the people in their exaltations, to worship the creature, in steede of the creator. For if it should be thoroughly declared how they haue wrested and wounding the wordes of Christs institution, it might seeme to al men that haue the feare of God, very maruelous: but this which hath bene spoken may suffice.

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The keyes of the kingdome of heauen are all one with the power of binding and loosing, of remitting and reteining sinnes.

AS God to teach Pharao what he would doe in Egypt by 7. yeeres of plentie, & 7. yeeres of famine, did vs two sundry dreames, of kine, and eares of cozne, þ surer to resolue him
of

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- of his purpose in the same: so Christ, to teach vs what he doth for mankind in ordeyning the ministerie of the worde and Sacramentes; vseth two similitudes, the one of keyes, the other of binding and loosing, that we may knowe the better the fruite and force of it. Touching the keyes: he speaketh of heauen as of a house, whereinto there is no entrancke for men, vnlesse the doore be opened. Nowe we (all of Adams race) are shut out of heauen, as Adam our progenitor was out of Paradise, through our offences and sinnes. For no vncleane thing shall enter into it. But God of his loue and fauour towardes vs, hath giuen vs his Sonne, his onely begotten Sonne, that whosoener beleueth in him, should not perish but haue eternall life, which is the inheritance reserved in heauē for vs. We cannot beleue vnlesse wee heare his word. We heare not his word vnlesse it be preached. Wherefore when God the father sent his sonne Christ, and Christ sent his Apostles, as his father sent him, to preach his worde to men, that they who repented and beleued in Christ, should haue their sinnes
- Mat.16.19.
- Reu.21.27.
- Io.3.16.
- 1.Pet.1.4.
- Ro.10.14
- Luk.4.18.
- Esay.61.1
- Mar.16.15
- Lu.24.27.

finnes forgiven them: the faithlesse
 and vnrepentant should not be forgi-
 nen: then he gaue authoritie (as it
 were) to open heauen to the faithfull,
 and to shutte it, against the wicked.
 Which office (to shut and open) be-
 cause in mens houses it is exercised
 by keyes: & the stewarde of the house
 is said to haue the keye of it, to open
 it & to shut it: therefore Christ & prin-
 cipall steward of Gods house, is said
 to haue the keye of Dauid: & he gaue
 his Apostles the keyes (as it were) of
 the kingdom of heauen, when he made
 the his stewardes to shut out & to let
 in. The other similitude of binding &
 loosing is to like effect. For we are al
 by nature & children of sin, & therefore
 of death. Nowe sins are in a manner
 the same to the soule, that cordes to &
 bodie: & the endlesse paynes of death,
 (that is, the wages of sinne) are like
 to chaines wherewith the wicked are
 bound in hell, as in prison. Fro these
 cordes of sin, & chaynes of death eter-
 nal, we are loosed by christ, when their
 sins be remitted: their sins are remit-
 ted, if they beleue in him. If they be-
 leue not, their sins are retained: whose
 sins are retained, they continue bound.

For

2. Kin. 18.

18.

Esa. 22. 22.

Reu. 3. 7.

1. Co. 4. 1.

Ro. 5. 12.

Ro. 6. 23.

Pro. 5. 22.

2. Pet. 2. 4

1. Pet. 3.

19.

Io. 3. 18.

2. Co. 2. 16

Esay. 61. 1

Mat. 16. 19

& 18. 18.

Io. 20. 23.

For he that beleeneth not shalbe condemned: he that beleeneth shalbe saved. None shalbe cōdemned but they whose sins are retained, to bind them with the chaynes of darknes: none saved but they whose sins are remitted, and the cordes vnloosed by which they were holden. Wherefore sith the gospel is preached to this end, a sauour of life to life, vnto beleeners: vnto the vnbeleeners, a sauour of death to death as we reade of Christ, that the Lord sent him to preach deliuerance to the captiues, and opening of prison to them that are bounde: in like sort his ministers whom he sent to preach it, are saide to binde and loose, to retain and remit sinnes. So that both these kinds of speech, import the same that is signified by keyes. For to binde and to reteyne sinnes, is to shut: to loose, and to remit sinnes, is to open the kingdome of heauen.

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There dwelleth no goodnesse at all
in our flesh.

IT is the part of a good Christian
and a wise man, to know himselfe:
and

to edifie in the feare of God. 381

and to knowe the nature of this flesh
which we beare about with vs, which
fighteth alwayes so mightely against
the spirite: to know the waywardnes
of our heart, and the weakenes of our
minde. But many (which neither
knowe God nor theselues) are so far
fro this, & they thinke al their ability
is of theselues, & they haue iudgemēt,
the light of reason, and the ordering
of their owne ways, &c. But we must
humble our selues vnder the mightie
hande of God, and acknowledge that
we are nothing. We must confesse w
S. Paule, I knowe that in me, that
is to say, in my flesh dwelleth no good.
Our Sauour Christ sayth, & which
is bozne of the flesh, is flesh: and that
which is bozne of the spirite, is spi-
rite. And God sayth, The imaginatio
of mans hart is euill from his youth.
He hath made vs, & not we our selues
he knoweth vs, and not we our selues.
This is his saying, and his iudge-
ment of vs, and this wee finde true.
For our will is froward, and our vn-
derstanding blinde. Therefore saith
the Prophet, O Lorde, I know that
the way of man is not in himself, nei-
ther is it in man to walke and direct
his

Ro. 7. 18.

Io. 3. 6.

Gen. 8. 21.

Ier. 10. 23.

- Pro. 20.14 his steppes. Salomon also sayeth, that the steppes of man are ruled by the Lord: how can a man then vnderstand his owne way? S. Paul confesseth to the Corinthians, that he is not sufficient of himselfe to thinke any thing as of himselfe: but that his sufficiency is in God. Without mee (sayth Christ) ye can do nothing. It is God that worketh in you both the will & the deede, euen of his good pleasure. It is godly disposeth our goings & turneth our hearts, as seemeth best vnto him. He is able to make of the stones in the streete children vnto Abraham. The consideration whereof ought to leade vs to seeke helpe and comfort by continuall prayer at the hande of God.
2. Co. 3. 5.
- Io. 15. 5.
- Phil. 2. 13.
- Mat. 3. 9.
- Col. 4. 2.

The flesh lusteth contrary to the
spirite and the spirite con-
trarie to the flesh.

When the spirite seeketh wholly to obey God, the flesh withall his might rebelieth against the same: in so much that the godly man, who onely seeketh the glorie of God,

to edifie in the feare of God. 383

God, is constrained to abide manye assaults of the flesh & the deuill. The flesh flyeth the crosse, and desireth rather ease and pleasure, and seeketh by all meanes to withdraw a man from the obedience of God. The flesh (as Saint Paule sayth) lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to another, so that yee cannot doe what ye would. The flesh sayeth they that speake the trueth shall haue many enemies: but they that can dissemble shall easily enjoy the fauour of men.

But the spirite sayth, He that wil be a friend of this worlde, is an enemy vnto God. The flesh saith, to confesse Christ before men is not without daunger. The spirit saith, He that acknow-

ledgeth me before men: him wil I acknowledge before my father which is in heauen. The flesh saith, take heede how thou speake of y gospel of Christ for if thou be cast into prison for the same, how canst thou defend thy cause?

The spirite sayth, when they deliuer you vp take no thought, how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say. The flesh sayeth, it is a harde thinge to fall

Gal. i. 17.

Iam. 4. 4.

Mat 10. 32.

Mat. 10. 19.

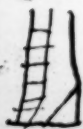
Mar. 13. 11.

Lu. 12. 11.

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fall into þ hands of men : The spirit
 He. 10. 31. saith it is a horrible thing to fall into
 the hand of God. The flesh saith let a
 man looke well alwaies to himselfe:
 The spirit saith, he th loueth his life
 Io. 12. 25. shal lose it. The flesh saith, it is plea-
 sant to enioy þ pleasures of the world
 and lustes of the heart, & it is paine
 to mortify and kill them: The spirit
 Luc. 6. 24. saith. Wo be to you that are rich, for
 ye haue receaued your consolation.
 Wo be to you that are ful, for ye shall
 hunger, Wo be to you that nowe
 laugh. for yee shall waile and weepe.
 The flesh saith, he is a wise man, and
 like to come to preferment, that will
 seeke to please God and man: The
 spirit saith, No man can serue two
 Maisters. And againe, If I should
 Mat. 6. 24. please men, I were not the seruant of
 Gal. 1. 20. Christ. For if any man loue this
 worlde, the loue of the
 1. Io. 2. 15. Father, is not
 in him.

FINIS.



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